



## Implementation of Religious Guidance during the Covid-19 Pandemic Period at Women's Penitentiary Class IIA Palembang

Aprillia<sup>1\*</sup>, Maimunah<sup>1</sup>, Achmad Syarifudin<sup>1</sup>

<sup>1</sup> Faculty of Tarbiyah and Teaching, Raden Fatah State Islamic University, Palembang, Indonesia

### ARTICLE INFO

#### Keywords:

Religious study  
Implementation  
Women's penitentiary  
Law study  
Islamic teaching

#### Corresponding author:

Aprillia

E-mail address:

[aprilliazakiyahazzahra3@gmail.com](mailto:aprilliazakiyahazzahra3@gmail.com)

All authors have reviewed and approved the final version of the manuscript.

<https://doi.org/10.37275/arkus.v8i1.177>

### ABSTRACT

This study aims to determine the implementation of religious development during the Covid-19 period and the difference between before and after the Covid-19 pandemic in Class II A prisons in Palembang. The research method used is field research using interview, observation, and documentation data collection techniques. The data analysis method used is the Miles and Huberman analysis method using the stages, namely data reduction, data presentation, and conclusions. The results of the study revealed that the implementation of religious guidance during the Covid-19 period at the Class II A Penitentiary in Palembang was carried out virtually. For certain conditions, face-to-face meetings are also carried out but still follow health protocols. Meanwhile, the implementation of religious guidance in the period before the Covid-19 pandemic was carried out face-to-face. The practice of worship during the pandemic is not optimal because the supervisor has difficulty providing direct practice when delivering the material.

### 1. Introduction

Religion is a human need because humans are weak creatures so they need a place to support or a place to complain. As religious beings, humans are aware of and believe in the existence of supernatural powers outside themselves. Humans need religion for the safety and tranquility of their lives. The essence of life is a process and human thought in achieving perfection. Lack of socio-economic conditions and a thin potential for faith will make it easy to take actions that deviate from religious norms and existing norms.<sup>1</sup>

In the order of social life, some rules are enforced so that each individual can live safely and prosperously. However, in the modern era of globalization, technological advances provide a

positive side that makes life progress more effectively and efficiently in meeting needs but provides a negative side that has a prolonged effect on society. One of the impacts is the increasing crime rate with the diversity of acts of violence in it both from individual actions and group actions that result in harm to others and not a few of them are dragged into prisons or penitentiary because of the deviant actions they commit violating the law. To respond to this, humans are required to try to hold moral values.<sup>2</sup>

Penitentiary has the function of socializing prisoners so that they can be accepted by the community. Regulation of the minister of law and human rights regarding amendments to the regulation of the minister of law and human rights



number 6 of 2013 concerning the order of state prisons and detention centers. Penitentiary other than as a place of punishment also aims to carry out a coaching program for prisoners, where through the program it is hoped that the prisoners concerned after returning to the community can become useful citizens in the community. This activity improves the quality of devotion to God Almighty, intellectual, attitude and behavior, professional, physical, and spiritual health of prisoners and correctional students as well as a program, so the guidance is carried out through stages as a unified process that is integrated.<sup>3</sup>

Convict development according to the penitentiary system is based on the philosophy of Pancasila and the 1945 Constitution. In the preamble to the 1945 Constitution, it is emphasized that the formation of the state and government of the Republic of Indonesia is to protect the entire Indonesian nation and all of Indonesia's bloodshed and to promote the general welfare, educate the nation, and participate in implementing world order based on freedom, lasting peace, and social justice. With this affirmation, they are no exception to those who are serving a sentence as a convict. The entry of women into prisons will not only have an impact on themselves but will also have an impact on their families and children. As for the impact felt by oneself, namely feeling the loss of communication with the outside world, this is considered the most painful aspect for prisoners.<sup>4</sup>

Penitentiary is correctional technical implementing units that accommodate, care for, and foster prisoners. It can also be said that prisons are a means of fostering prisoners in the correctional system. According to Atmasasmita, Penitentiary is activities to guide inmates based on systems, institutions, and methods of development which are the final part of the criminal justice system in the

criminal justice system.

Furthermore, according to Muladi (2004), inmates who have just entered usually experience psychological problems caused by external and internal factors in the prison. Problems that arise from external prisons such as husbands who want to divorce, sick fathers or mothers, confusion in caring for children, having to leave toddlers who need breast milk, and lack of support from families. Meanwhile, internal factors include not being able to accept the situation in the new environment in prison, new status as inmates, fear of having their rights taken away, feeling uncomfortable, and insecurity about the new environment.<sup>5</sup>

Religious guidance is the process of providing directed, continuous and systematic assistance to each individual so that he can develop his potential or religious nature optimally by internalizing the values contained in the Qur'an and the hadith of the Prophet into himself so that he can live in harmony and following the demands of the Qur'an and Hadith. If the internalization of the values contained in the Qur'an and Hadith has been achieved and the religious nature has developed optimally, the individual can create a good relationship with Allah, with fellow humans, and the universe as a manifestation of his role as caliph in advance. earth which also serves to Allah.<sup>6</sup> This study aims to determine the implementation of religious guidance during the Covid-19 period and the difference between before and after the Covid-19 pandemic in the Class II A Penitentiary in Palembang.

## 2. Methods

The type of research used in this research is descriptive research with a qualitative approach. The research location is located in the Penitentiary Class IIA Palembang. The research subjects consisted of the head of the prison, religious advisors, and inmates of class IIA Palembang prisons. Data collection



techniques used in this study were interviews, observation, and documentation. The data analysis technique used in this research is a descriptive data analysis technique with the type of data in the form of information, both oral and written. The data analysis technique in this study used three data acquisition procedures, namely reduction, display, and conclusion drawing verification.

### 3. Results and discussion

Class II A women's penitentiary in Palembang was established based on the Decree of the Minister of

Law and Human Rights of the Republic of Indonesia number: M.03.PR.07.03 in 2007. The number of inmates in the class IIA Palembang women's prison in 2021 reached 629 people, with details in table 1 below. The number of prisoners or inmates of class II A Palembang women's penitentiary consists of 629 inmates from different case backgrounds. Each case is grouped into one block or room, and every six months the placement of rooms is always rotated to be able to socialize well among the inmates.

Table 1. Inmates of class IIA Palembang women's penitentiary in 2021

No	Cases	Total
1.	Criminal	94 people
2.	Drugs	467 people
3.	Recidivists	61 people
4.	Corruption	7 people
<b>Total</b>		<b>629 people</b>

Religious activities in penitentiary class II A Palembang are carried out every day with different study groups. Religious activities consist of memorizing short letters, reading prayers, praying, and reading the Qur'an. Religious guidance during the pandemic is carried out 5 days a week, but with shorter daily sessions to prevent the spread of the Covid-19 virus. In addition to Islam, some inmates are Christians. A church is also provided in this prison so that the inmates continue to carry out activities according to their religion and belief.

The purpose of religious development is to provide and educate to create appropriate fostered outcomes because that guidance involves the complexity of human beings who have various hopes and ideals. In the criminal law, the purpose of fostering in correctional institutions is divided into 3 things, namely after leaving the prison, they no longer commit criminal acts, become useful human beings,

play an active and creative role in building their nation and country and can get closer to God Almighty. and find happiness in this world and the hereafter.

With the outbreak of the corona virus, people's activities have decreased a lot, unlike usual, there are even some regions implementing a lockdown until the appointed time and people cannot refuse to do activities at home. Likewise, with activities institutions, correctional Guidance at the class II A female penitentiary in Palembang has also undergone many adjustments. Some religious guidance programs are conducted virtually. For certain conditions, face-to-face meetings are also conducted. This of course makes the supervisors have to shift the guidance strategy which was originally carried out face-to-face in full, so now they have to use social media which is an important tool in assisting da'wah activities and guidance for prisoners.



The implication of religious development at the Class II A Penitentiary in Palembang has a positive influence both for the inmates themselves and on their environment. The implementation of religious guidance for female prisoners in the Class II A Penitentiary in Palembang also has implications for improving behavior while in prison. The inmates feel that their lives are more meaningful. Following the statement of one of the religious advisors in prison.

Some inmates have been fostered but there is still no change, but here we have PP number 13 of 2014 which regulates the discipline of prisoners if he violates this the punishment is this if he violates this the punishment is like that, if for example, he steals, there is punishment according to the act of guilt, we are BAP, we continue to ask for information, that's the DPP trial, that's the last trial, what punishment is appropriate for us to apply to these inmates, but don't deviate from the regulation, for example, if the mistake is serious, it means he is sent to prison. solitary confinement, for 6 days and can be extended for 2 x 6 days, that is if the punishment is heavy if the punishment is light it is enough to record it in the register, it's about disciplinary violations, so if there are many, they will move to register x, now register x will give severe punishment, such as not being given remission, put in solitary confinement for 6 days, if they are not given the punishment they will be arbitrary. However, there are still prisoners who have participated in religious activities but have not changed because everything needs a process.

One of the obstacles in delivering material in the learning process to female prisoners is the variety of educational backgrounds. The use of the lecture method makes it difficult for ustadz to give understanding because of the various levels of education, socio-cultural backgrounds, so the ability of citizens to understand the subject matter given is also different. Submission of the subject matter may be too high or low according to the capacity of the

inmates so it has an impact on the success of the coaching program.

Based on the exposure to the data above, the differences in religious activities before Covid-19 and during the Covid-19 period are following the decision of the Minister of Justice of the Republic of Indonesia number: M.02-PK 04.10 of 1990 concerning the pattern of fostering prisoners, namely fostering religious awareness by conducting regular religious recitations, read and write / recitation of the Qur'an, coaching congregational prayers, recitations, and others. The religious development program has so far been considered quite successful in reducing the level of recidivism because only a few recidivists have been exposed to cases again.<sup>7</sup>

Various kinds of cases drag people to feel life in prison until they are pinned to inmate status. Inmates experience complex problems, such as loss of independence, moral burden, separation from family, and being able to only work from behind bars.<sup>8</sup> The existence of these complex problems, prisoners need someone who can communicate well to provide religious guidance, so that they can return themselves to the right path or realize. Religious education should be able to color a person's personality so that religion becomes a part of his personality that will be the controller in his life in the future. For religious development, religious education should be given by someone who truly reflects religion in his attitude, behavior, and overall personality.

#### 4. Conclusion

The implementation of religious guidance in the period before the Covid-19 pandemic at the Class II A Penitentiary in Palembang was carried out face-to-face, this data was obtained from the results of field observations and direct interviews with religious advisors, and the head of the prison as well as field evidence. The implementation of religious guidance



during the Covid-19 period at the Class II A Penitentiary in Palembang was carried out in a virtual meeting.

## 5. References

1. Munir S. Islamic Guidance and Counseling, Jakarta: Amzah. 2015.
2. Utami. Educational Psychology. Jakarta: Star Moon. 2011.
3. Sujatno A. Indonesian penitentiary system (Building independent human beings). Directorate General of Corrections Ministry of Justice and Human Rights RI: Jakarta. 2004.
4. Setiawan T. Model of convict guidance in Class II A women's penitentiary Semarang, Semarang: Literature. 2016
5. Mustafa F. Psychological psychology Bandung: Alfabeta Shihab. 2001.
6. Hallen. Khalifah. Surabaya. Moon and Stars. 2009.
7. Robinson-Edwards S, Kewley S. Faith-based intervention: prison, prayer, and perseverance. Religions. 2018; 9(4): 130.
8. Luigi M, Dellazizo L, Giguere C, Goulet M, Dumais A. Shedding light on “the hole”: A systematic review and meta-analysis on adverse psychological effects and mortality following solitary confinement in correctional settings. Front Psychiatry. 2020; 840.
9. Muladi. Methods of guidance for prisoners, Bandung: PT. Alumni. 2004.

