



Personality Development Model for Prisoners at LPM Dompét Dhuafa

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ARTICLE INFO

Kata Kunci: BSL, Dompét Dhuafa, Prison, Personality Development, Prisoners

Received : 05, January

Revised : 10, February

Accepted: 15, March

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ABSTRAK

Bina Santri Lapas Dompét Dhuafa contributes through mental, spiritual, independence and personality development of prisoners at Paledang Correctional Facility and Gunung Sindur Correctional Facility. This research uses a qualitative approach which is then analysed descriptively. Based on this research, it is known that the Bina Santri Lapas Dompét Dhuafa programme provides good religious guidance and guidance for prisoners in the correctional institutions it fosters. The coaching model carried out by Bina Santri Lapas successfully directs prisoners to have religious awareness, awareness of nation and state, fostering intellectual abilities (intelligence) and fostering legal awareness.

INTRODUCTION

Correctional Institution (Lapas) is a place to foster people with deviant behaviour, so that they become good and mature people, both mentally mature and socially mature. So that in the end they can become people who are useful for themselves, for society, family, nation and useful for their religion. Prisons are not places of punishment that make people suffer, but are institutions that are tasked with fostering prisoners with disciplinary education, spiritual education and skills education or work education. The prison environment should reflect an educational environment and not a prison environment. (Maryani, 2015)

Starting from Sahardjo's view of law as protection, this paves the way for the treatment of prisoners by means of correctional as the purpose of imprisonment (Suwanto, 2007). With the aim of the correctional system, people who have received guidance in correctional institutions will appreciate life more by not committing criminal offences again. However, in reality there are still many repetitions of criminal offences committed by former prisoners, so that the Correctional Institution is considered less successful in carrying out guidance. This gives an understanding that there may be something wrong in the coaching mechanism in the Correctional Institution so that the purpose of the coaching itself, namely returning prisoners to society, is not achieved. (Pambagiyo, 2018)

The Correctional Institution in carrying out coaching activities refers to Government Regulation No. 31 of 1999 and Law No. 12 of 1995 concerning Corrections, which states that coaching in the Correctional Institution consists of two programmes, namely personality coaching and independence coaching. Independence development is usually related to work skills, while personality development is in the form of formal or informal education, namely social guidance, legal awareness, national insight and spirituality. Among the various forms of personality programmes, the most commonly implemented is spiritual guidance. (Putra, 2021)

Religion is a form of regulation designed for mankind as a guide to life in the world and provision in the afterlife. Islam teaches how humans should behave and behave, namely to always be in the corridor of religious norms to achieve the pleasure of Allah S.W.T. Islamic religious education is a method of awareness, guidance and education of prisoners in prisons, so as to increase the awareness of prisoners that their actions violate norms and ethics and cause inconvenience, economic and psychological losses for victims. With the development of Islamic education for prison inmates, they can have better religious knowledge, grow awareness to practice religious teachings in everyday life, especially those related to worship and morals, and form

attitudes and psychology through religious values such as: patience, tawakkal, mutma'innah, surrender. (Putra, 2021)

LITERATURE REVIEW

The coaching model in prisons is included in non-formal education, this model has out-of-school education programmes designed based on the path, unit, type and scope of education in that place. According to Law No. 20/2003 on the National Education System, non-formal education is an education path outside formal education that can be implemented in a structured and tiered manner. Informal education is a family and environmental education pathway. Based on these two paths, out-of-school education units consist of families, study groups, courses and training institutions, majlis taklim, community learning activity centres (PKBM), and institutions that provide similar education. (Sudjana, 2006)

In providing guidance to prisoners, they must be separated based on the type of crime, such as narcotics, theft, fraud, embezzlement, murder and others. This is done to eliminate the prisonisation of prisoners. As stated by Djisman Samosir, it must be recognised that in prison there is prisonisation of prisoners, meaning that prisoners are influenced by the values that live in prison such as habits and culture in the prison. (Suwanto, 2007)

Bina Santri Lapas (BSL) is a Dompot Dhuafa programme that contributes to the mental, spiritual, independence and personality development of prisoners to have a better life motivation. This programme is expected to optimise the potential and talents of prisoners for provision when returning to society. Curriculum Management of Bina Santri Lapas in correctional institutions must refer to religious and moral education. So that the curriculum does not only prioritise formal educational content but also looks at the condition of the prisoners and the main purpose of the coaching. (Munarwati, 2022)

The purpose of teaching religion according to Zakiah Drajat is to foster religious people, meaning humans who are able to carry out the teachings of Islam properly and perfectly, so that it is reflected in the attitudes and behaviour of their overall life actions in order to achieve happiness and glory of life in the world and the hereafter (Drajat, 1995). The occurrence of the process of behaviour change is a mystery, or psychologists call it a black box. (Sanjaya, 2012)

Learning is a process of seeing, observing and understanding something. Learning activities are carried out by two actors, namely teachers and students. The teacher's behaviour is teaching and the learners' behaviour is learning. Teaching behaviour and learning behaviour are related to learning materials. Learning materials can be in the form of education, knowledge, moral values, art, religion, attitudes, and skills. The learning process as a system needs to be analysed with various components that make up the learning process system. (Sudjana, 2017; Rusman, 2018)

According to Yuen Pan quoted by Jejen Musfah, there is a difference between the concepts of lifelong education and lifelong learning. Long Life

education has been defined as the establishment of measurements about organisation, administration, methodology, and procedures, while Long Life Learning is defined as a habit of learning throughout life continuously, a way of behaving. In general, the use of these two terms is often not distinguished, and the term lifelong education is more popular than lifelong learning. (Musfah, 2012)

Guidance of prisoners is an effort made by the government (in this case the Director General of Corrections) to correct the behaviour of violations of the law committed. The goal is that the prisoner becomes repentant so that after completing his sentence he no longer repeats his actions and can become a citizen who obeys the norms of the applicable law (Gunakaya, 1998). In general, the guidance of prisoners according to Government regulations (Law No.12 Article 5 of 1995) aims to enable them to become fully human as has become the direction of national development through the approach of: (1) strengthening their faith (mental resilience); (2) fostering them to be able to integrate reasonably in group life while in correctional institutions and wider life (society) after serving their sentences.

In the Integrated Criminal Justice System, Correctional Institution as the end of the criminal justice stage, namely as a place to undergo criminal offences for criminal sanctions determined by the court which then changes its status to Prisoners and then placed in correctional institutions. Correctional Institution in the Correctional System has a function as a place for the development of prisoners and correctional students. The coaching system in the Correctional Institution applies the idea of Social Reintegration, that crime is a conflict that occurs between society and criminals, Correctional Institution as a system of punishment seeks to reunite criminals with the community environment. (Sanusi, 2017)

The Correctional Institution in carrying out coaching activities refers to Government Regulation No. 31 of 1999 and Law No. 12 of 1995 concerning Corrections which states that coaching in the Correctional Institution consists of two programmes, namely personality coaching and independence coaching. Independence Development is usually related to work skills, while Personality Development is in the form of formal or informal education including social guidance, legal awareness, national insight and spirituality. Various forms of personality programmes, the most commonly implemented is spiritual development. Spiritual activities as a form of guidance that is used as a means of opening the hearts of prisoners who are expected to have a noble and spiritually healthy personality and be able to increase their desire to improve themselves and realise the mistakes and sins that have been committed. (Sanusi, 2017)

Efforts to improve the quality and quality of Human Resources must be intensified in order to improve the welfare of society in a country, including for prisoners who must be given more attention in terms of quality and quality not to repeat crimes and participate in the development process, the efforts of Correctional Institutions in building a whole human being are supported by the prisoner development programme.

The development of prisoners is based on the correctional system, and has been regulated in Law No. 12 of 1995 concerning Corrections. According to Article 2 of Law No. 12 of 1995, the purpose of coaching is that the correctional system is organised in order to form prisoners to become fully human, realise their mistakes, improve themselves and not repeat criminal acts so that they can be accepted back by the community, can actively participate in development and can live reasonably as good and responsible citizens. Referring to this point, corrections is the most important key in an effort to restore the prisoners back in the midst of society. The way this is done is through a prisoner development programme.

The activities of coaching inmates must be based on applicable regulations, namely the Minister of Justice Decree No. M.02.PK.04.10 of 1990 concerning the Development of Prisoners / Detainees, in which there are 2 (two) patterns of coaching, namely personality coaching and independence coaching.

Personality development leads to mental, spiritual and physical development. One form of coaching programme that not all correctional institutions are able to run is formal education combined with informal education. As stated by Hasibunan (1994, p.80) there are two types of human resource development, namely formal human resource development and informal human resource development. Both have differences in terms of curriculum and implementation in the field.

Independence development includes skills education and work guidance programmes. In this coaching activity, prisoners are developed for their potential, talents and interests. This development is intended so that prisoners have more skills and are more abreast of the development of knowledge and can be known that life in correctional institutions tends to be isolated. Human resource development is an effort to improve a person's ability to produce goods or services that can generate profits to improve their own standard of living and others, through education, training, health.

METHODOLOGY

This research uses a type of qualitative research, whose purpose is to deeply understand reality and reveal its meaning. The author conducts qualitative research hoping to find reality through an inductive thinking process, not using statistical procedures, but researching the subject, feeling what is experienced in everyday life in the prison. With qualitative research methods, the author intends to study or examine an object in a natural setting without any manipulation in it and without any hypothesis testing, with natural methods when the expected research results are not generalisations based on quantity measures but the meaning of the quality aspects of the observed phenomena.

The researcher intends to understand the empirical reality of the phenomena that arise to be understood and interpreted based on interpretation, then compared to the results of studies conducted by previous researchers. Of course, in interpreting and interpreting information and data, the author uses references and sources to serve as references or references and reinforcement of

data found in the field. The data collected is expected to describe, reasons, and steps based on the expression, language, way of thinking and views of the research subject.

RESEARCH RESULTS AND DISCUSSION

The existence of coaching for detainees in Islamic religious spiritual guidance is not coercive. This is born from the awareness of detainees to be able to follow or not activities. The entry and exit of detainees in the sense of returning to prison is not only from a lack of religious knowledge factors but environmental factors and economic factors when they are in the community where they live.

The implementation of the Bina Santri Lapas programme integrates philosophical aspects, objectives, teaching strategies, teaching activities, learning activities, evaluation and feedback. "Other important considerations for curriculum evaluators are formative evaluation (for programme improvement), and summative evaluation to decide whether to continue the evaluated programme or discontinue it with another programme.

There is a growing assumption that education is no longer a science, but a technology. This is because there are more efforts to develop and improve education, especially programmes, than to apply established theories. Changes or additions to programme content are often made because of practical needs. According to Bobbit as cited by Sukmadinata, the core of curriculum theory is simple, namely human life. Human life although different is basically the same, formed by a number of work skills. Education seeks to prepare these skills carefully and perfectly. The skills that must be mastered to be able to plunge into life vary greatly, depending on the level and type of environment. Each level and environment demands the acquisition of certain knowledge, skills, attitudes, habits and appreciation. These are the objectives of the curriculum. To achieve these things there are a series of experiences that learners must master. All of these goals and experiences are the material for the study of curriculum theory in the Dompot Dhuafa BSL Programme.

The development of the coaching model at LPM Dompot Dhuafa is in the form of improving the quality of the curriculum with more comprehensive coaching materials. The material taught in Dompot Dhuafa's BSL programme has not touched all aspects of the needs required by prisoners while in prison or after they leave prison. This is evidenced by several cases repeated by the same prisoners. The existence of cooperation with other parties/agencies in terms of spiritual guidance is also sufficient to support the guidance carried out by BSL in prison. The existence of adequate facilities and infrastructure in the form of mosques and libraries, the variety of approach methods applied is sufficient to support the needs of the coaching programme. As for the obstacles faced by LPM Dompot Dhuafa in the form of evaluations that have not been carried out in a structured and systematic manner, the number of officers who are not sufficient for security guarantees, the coaching programme that is compiled is not optimal, the facilities and infrastructure are inadequate so that their use is

not optimal, the lack of government budget for coaching activities for prisoners in each prison.

CONCLUSIONS AND RECOMMENDATIONS

Based on the subject matter and discussion of the coaching model at LPM Dompot Dhuafa, the researcher outlines conclusions that are closely related to how the implementation of various programmes carried out by BSL in correctional institutions.

The coaching carried out by LPM Dompot Dhuafa in general is a model of personality and independence coaching. The coaching programme is directed at religious awareness activities, awareness of the nation and state, fostering intellectual abilities (intelligence) and fostering legal awareness. The coaching model applied is a combination of activities that are not integrated with certain formal activities as the existing curriculum at the formal education level. Some forms of religious awareness development programmes are carried out in the form of Islamic religious counseling such as recitation, learning to read and write the Qur'an, providing religious knowledge, strengthening attitudes, and strengthening morals and some abilities/skills related to the world of work. The method used in moral development carried out by Dompot Dhuafa is in the form of religious *tausiyah*, *aqidah* akhlak lessons, *sirah nabawiyah*, *tafsir al-Qur'an*, *dhikr* and prayers together, as well as the introduction of letters and reading *al-Qur'an*. LPM Dompot Dhuafa also collaborates with the Directorate General of Corrections KEMENKUMHAM RI to implement the Correctional Facility Dai Cadre Education (PKD) programme.

The implementation of the personality development programme in Paledang and Gunung Sindur prisons is carried out quite in accordance with what has been programmed. The coaching activities that have been made in the curriculum have been carried out even though they have not been carried out perfectly due to several factors inhibiting coaching activities in both prisons. The disciplinary factor of the prisoners is the thing that plays the biggest role in the successful implementation of the BSL Programme at LPM Dompot Dhuafa.

FURTHER STUDY

The recommendation for future research is to analyze how the model developed through this study is actually used in the study.

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