

## Overcoming Psychological Disorders Through Spiritual Guidance for Muslim Felons

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### Abstract

This study aims to describe, first: the psychological disorders of Muslim inmates who experience trauma as a result of not being ready to accept the reality of serving time as convicts in prison. Psychological disorders are in the form of behavior: difficulty controlling emotions, disappointment, sadness, blaming others, difficulty managing stress, difficulty controlling oneself, feelings of guilt, anxiety, and depression. Second: spiritual development by Correctional Institution (LP) officers through mental coaching in the form of routine activities such as carrying out congregational prayers, sermon training, giving speeches, and reading and understanding the contents of the Koran. Mental development aims to open oneself and foster a strong religious attitude in order to accept divine destiny with patience and trust. This self-awareness becomes positive energy to stimulate spiritual potential to shape self-character to become a pious person individually and socially. A qualitative descriptive approach was chosen to gather information from informants through non-participant observation and in-depth interviews (in-depth interviews). The collected data is reduced, displayed, verified and analyzed and constructed into a new concept. The research findings found that immoral informants (drug cases, murder, theft, and corruption) were dominantly experiencing psychological disorders compared to immoral informants (rape cases). It is easier for immoral informants to open up and be actively involved in participating in mental coaching activities, while immoral informants still find it difficult to accept the reality of life so they are more withdrawn and choose not to take part in mental coaching activities. Strengthening spirituality that is dynamic and innovative as well as rich in new methods is expected to be the right solution for the recovery of psychological disorders of Muslim inmates while in prison.

**Keywords:** *Psychological Disorders, Spiritual Guidance*

### Abstrak

Tulisan ini bertujuan untuk mendeskripsikan, pertama: gangguan psikologis warga binaan muslim yang mengalami trauma akibat belum siap menerima kenyataan menjalani hukuman sebagai terpidana dalam penjara. Gangguan psikologis itu berupa perilaku: susah melakukan pengendalian emosi, kecewa, bersedih, suka menyalahkan orang lain, sulit mengelola stres, sulit mengontrol diri, perasaan bersalah, kecemasan (anxiety), dan depresi (depression). Kedua: pembinaan spiritual oleh petugas Lembaga Pemasyarakatan (LP) melalui pembinaan mental berupa kegiatan rutin seperti melaksanakan sholat berjamaah, pelatihan khotbah, berpidato, dan membaca serta memahami kandungan al-qur'an. Pembinaan mental bertujuan membuka diri dan menumbuhkan sikap keberagamaan yang kuat agar bisa menerima takdir ilahi dengan penuh kesabaran dan tawaqal. Kesadaran diri ini menjadi energi positif untuk menggairahkan potensi spiritual bagi membentuk karakter diri menjadi pribadi yang shaleh secara individual maupun shaleh secara sosial. Pendekatan deskriptif kualitatif dipilih untuk menggali informasi dari informan melalui observasi non partisipan dan wawancara mendalam (Indept interview). Data-data yang terkumpul direduksi, display, verifikasi dan dianalisis serta dikonstruksi menjadi sebuah konsep baru. Temuan penelitian mendapati informan susila (kasus narkoba, pembunuhan, pencurian, dan korupsi) dominan mengalami gangguan psikologis berbanding informan asusila (kasus pemerkosaan). Informan asusila lebih mudah membuka diri dan terlibat aktif mengikuti kegiatan pembinaan mental, sementara informan susila masih sulit menerima kenyataan hidup sehingga lebih banyak menutup diri dan memilih tidak mengikuti kegiatan pembinaan mental. Penguatan spiritualitas yang dinamis dan inovatif serta kaya akan metode-motode baru diharapkan mampu menjadi solusi yang tepat bagi pemulihan gangguan psikologis warga binaan muslim selama menjalani tabanan dipenjara.

**Kata Kunci :** *Gangguan Psikologis, Pembinaan Spiritual*

## Background

In the modern era, access to information is very easy to obtain in the midst of society so that it has implications for social behavior. Shifts in values and culture are predicted to have the potential to increase criminal acts which cause many people to be anxious, afraid and restless in their lives so that they are uncomfortable in living their daily lives. Referring to the opinion of experts, criminal behavior can be defined as a human act that violates rules, norms, laws or a crime that worries many people. Criminality is also all kinds of actions, actions that harm both economically and psychologically, violate the laws that apply in the Indonesian state as well as social and religious norms<sup>1</sup>. It can be understood that criminality is behavior that is not commendable and disgraceful so that it harms all parties under any circumstances.

Forms of crime include acts of theft, immoral acts, pickpocketing, mugging, holding up with sharp weapons or fire, assault, murder, fraud and corruption.<sup>2</sup> Criminal sanctions are one of the most effective means of tackling crime.<sup>3</sup> On April 27, 1964 at the Prison Service Conference held in Lembang, Bandung, the term penitentiary was standardized as a substitute for imprisonment or changed to Correctional Institution (CI).<sup>4</sup> CI is a place to carry out coaching for inmates and correctional students.<sup>5</sup> The existence of a prison has the function of strengthening the soul and spiritual development so that

it gives birth to character to strengthen one's faith and to form moral values.<sup>6</sup> In other languages, research by Balan Rathakrishnan, et al revealed that spirituality can improve mental health.<sup>7</sup>

Preliminary interviews with the Head of Assisted Residents Class II A Bukittinggi prison explained that around 500 to 600 inmates are accommodated in prisons, almost every year there is an excess of occupants from the available capacity, this is because the prison does not only accept inmates whose cases have been decided by the judge but also received entrusted custody of the prosecutor's office which is currently being processed in court. To educate the inmates, the prison leadership has taken concrete steps in the form of spiritual (moral and mental) development.

Spiritual guidance for Muslim inmates aims to foster their morals so that they return to the right path.<sup>8</sup> Spiritual experience is believed to be able to guide humans in acting to improve morals, manners and ethics in their daily lives so that they are able to achieve even better welfare in the future.

Referring to the views of spiritual experts, the fostered is moral behavior in the form of manners, manners, and other societal norms.<sup>9</sup> Spiritual formation teaches humanity to the right path. Spiritual development is also a process of internalizing one's values.<sup>10</sup> Providing social

<sup>1</sup> Kartini Kartono, "Patologi Sosial 3: Gangguan-Gangguan Kejiwaan," 2011.

<sup>2</sup> Tri Andrisman, *Hukum Pidana: Asas-Asas Dan Dasar Aturan Umum Hukum Pidana Indonesia* (Penerbit Universitas Lampung, 2009).

<sup>3</sup> Tolib Setiady, *Pokok-Pokok Hukum Penitensier Indonesia* (Alfabeta, 2010).

<sup>4</sup> C I Harsono, *Sistem Baru Pembinaan Narapidana* (Djambatan, 1995).

<sup>5</sup> Undang Undang, *UU Nomor 12 Tahun 1995 Pasal 1 Ayat Tentang Pemasarakatan* (Jakarta, 1995).

<sup>6</sup> Pajar Hatma Indra Jaya, "Efektifitas Penjara Dalam Menyelesaikan Masalah Sosial," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 9.1 (2012), 105–24.

<sup>7</sup> Balan Rathakrishnan, "The Relationship Among Spirituality, Fear and Mental Health on Covid-19 Among

Adults: An Exsploratory Research" *Frontiers In Psychology*. (2022).

<sup>8</sup> Maryanto Maryanto, Diah Rahmawati, and Indrati Rini, "Pelaksanaan Pembinaan Yang Bersifat Kemandirian Terhadap Narapidana Di Lembaga Pemasarakatan Kelas Ii b Slawi," *Jurnal Pembaharuan Hukum*, 1.1 (2014), 66–72; Mardiyah Hayati, "Pembinaan Moral Keagamaan Dan Implikasinya Terhadap Perubahan Perilaku Narapidana Di Blok Melati LP Kelas II A Kota Mataram," *Ibtida'iy: Jurnal Prodi PGMI*, 4.1 (2018), 55–67.

<sup>9</sup> Wirawan Sarwono Sarlito, "Psikologi Remaja," *Jakarta: PT. Raja Grafindo Persada*, 2012.

<sup>10</sup> Menteri Kehakiman, *Keputusan Menteri Tentang Pola Pembinaan Narapidana/ Tahanan*, 1990.

support, and hope and spiritual understanding is effective in preventing psychological disorders.<sup>11</sup>

Spiritual development requires an effort or effort to form good morals.<sup>12</sup> It can be understood that spirituality is an essential human basic need that is entrusted by Allah SWT to all human beings. If in reality Muslim inmates experience psychological disturbances as a result of the deviant behavior they have been carrying out so far, then it is the duty of correctional officers to return them to their nature as the best human beings.

Observing the Strategic Plan of the Ministry of Law and Human Rights for 2019-2024.<sup>13</sup> Then it was found that the LP work program was in the form of spiritual coaching activities for the inmates. This research is specifically limited to Muslim inmates who are currently undergoing criminal detention from the cases they are facing. The spiritual coaching program really helps them get closer to God, with the hope of increasing their faith and devotion to God Almighty so that after they leave prison they are not traumatized and feel inferior to live again in the midst of society.<sup>14</sup>

This spiritual development program also provides experience for them to have strong self-confidence and easily make adjustments. After being released from detention, they can implement the knowledge they have gained while in detention in their daily lives.

Based on non-participant observations made while in the research location, it was found that they experienced psychological disorders such as stress, depression, difficulty adjusting,

feeling excessive guilt, difficulty sleeping, and so on, which resulted in them experiencing emotional instability, irritability, irritability, frequent fights.

In the midst of the instability of the psychological condition of the Muslim inmates, they are trying to find their soul satisfaction through spiritual strengthening by strengthening individual piety to Allah SWT and strengthening social piety by expanding networks to form positive activities such as discussion groups discussing religious studies, and so on. There are also narrow-minded people who commit disgraceful acts in the form of behavioral deviations by venting sexual gratification with the same sex, and masturbating individually, intimidating fellow detainees. The statement above was reinforced by one of the Muslim inmates with the initial E explaining that we are living in prison, sir, not living in an Islamic boarding school, so there is no need to be surprised if there are all kinds of behavioral deviations in this prison.<sup>15</sup>

Departing from the data and facts above, this study is very interesting and urgent to be studied in depth to get a complete picture of the actual conditions. So that this research does not expand, the focus of the study is set on psychological disorders specifically for Muslim inmates and spiritual development efforts carried out by correctional officers to overcome problems. In order to answer this, it is necessary to formulate research questions (1) what is the condition of the psychological disturbances of Muslim inmates imprisoned? and (2) how are the spiritual development efforts carried out by correctional

<sup>11</sup> Yuanling Tao, "Hope and depression: the mediating role of social support and spiritual coping in advanced cancer patients" *BMC Psychiatry*, (2022), 22:345

<sup>12</sup> Zakiah Daradjat, *Pendidikan Islam Dalam Keluarga Dan Sekolah* (Ruhama, 1994).

<sup>13</sup> Menteri Hukum Dan Hak Asasi Manusia, *Peraturan Menteri Hukum Dan Hak Asasi Manusia Republik Indonesia Nomor 7 Tahun 2015 Tentang Rencana Strategis* (Indonesia, 2015); Trisapto Agung Nugroho and JHRRS Kavling, "Analisa Kebutuhan Pembimbing Kemasyarakatan Balai Pemasyarakatan (BAPAS)

Bandung," *Jurnal Ilmiah Kebijakan Hukum*, 13.1 (2019), 69–84.

<sup>14</sup> Nanda Salsabila Rizna and Arisman Arisman, "Strategi Pembinaan Keagamaan Sebagai Upaya Mengubah Perilaku Warga Binaan Pemasyarakatan," *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 8.4 (2021), 446–53; Cristina Natalia Damayanti Sitorus, "Kajian Tentang Pemberdayaan Pada Narapidana Perempuan Kasus Narkoba Di Rutan Kelas Iib Tanah Grogot," *EJournal Sosiatri-Sosiologi*, 6.4 (2018), 134–48.

<sup>15</sup> Saudara E, *Wawancara Dengan Warga Binaan* (Bukittinggi, 2021).

officers to overcome the psychological disorders of Muslim inmates who are imprisoned? To answer the question, an in-depth study was carried out to get the actual conditions and descriptions that occurred at the research location, to be precise, at the Bukittinggi Class IIa Penitentiary.

The research method uses a qualitative approach, namely describing events that occur in the field, telling and interpreting a phenomenon that is developing in the present.<sup>16</sup> Research that is not intended to test a particular hypothesis, but only describes what it is about a variable, symptom or circumstances.<sup>17</sup> The data collection technique was carried out through non-participant observation and structured in-depth interviews with key informants of Muslim assisted residents and supporting informants of the assisted head of the division. After the data is collected, it is then processed through the process of reduction, display and verification. To check the validity and validity of the data, a triangulation process was carried out to ensure the correctness of the data provided by the informant through structured observation and in-depth interviews.

### Spiritual Formation

Spiritual is the pure light of intelligence that illuminates others and realizes that they want to be strong, spiritual nourishes those parts that other intelligence cannot reach.<sup>18</sup> Danah Zohar and Ian Marshall define spiritual, namely intelligence to deal with problems of meaning or value or intelligence to place our behavior and life in a broader and richer context of meaning. Intelligence to judge that one's actions or way of life is

more meaningful than others.<sup>19</sup> Spirituality is the foundation needed to function Intelligence Quotient (IQ) and Emotional Quotient (EQ) effectively, even spiritual is our highest intelligence. Meanwhile, spiritual intelligence is the ability to give meaning to worship for every behavior of activity through steps and thoughts that are natural, towards the whole human being (hanif), and have a pattern of monotheism (integralistic) thinking and have principles only for Allah SWT.<sup>20</sup>

This spiritual life became clearer when Allah SWT charged the messenger of revelation to Muhammad SAW who had high talent, insight and overall understanding, was responsive to situations and phenomena of the human soul and phenomena of society. A leader like Muhammad Saw is one of the figures who practice the development of the heart through human spirituality. The views above are in line with the expression conveyed by M. Al-Ghazali in his book: *Becoming an Ideal Muslim Placing Islam as a Guide and Light of Life*, his expression: Muhammad Saw is a noble role model with a very rational Bible that always radiates wisdom. You will recognize his noble personal figure but you will not be able to communicate with him if those high examples are removed from your soul, as happened to the people who were around Rasulullah SAW at the beginning of his preaching.<sup>21</sup>

Someone who pays attention to the life history of the Prophet Muhammad will be amazed and amazed at how sharp his mind's awareness in everyday life. Think about how gentle and gentle he is with fellow human beings, especially with Allah SWT. Then the Prophet

<sup>16</sup>Sanafiah Faisal and W Mulyadi Guntur, "Metodologi Penelitian Dan Pendidikan, Terj. John W. Best," *Research in Education*, 1982.

<sup>17</sup>Suharsimi Arikunto, "Manajemen Penelitian," 2005.

<sup>18</sup> Richard A Bowell, "The 7 Steps of Spiritual Quotient," *Jakarta: Buana Ilmu Populer*, 2004.

<sup>19</sup>Muhammad Fauzy Emqi, "Model Pembelajaran Pendidikan Agama Islam Dalam Pembinaan Mental Narapidana (Studi Multikasus Di Lembaga Pemasyarakatan Kelas I Malang Dan Lembaga

Pemasyarakatan Wanita Kelas II-A Malang)," *J-PAI: Jurnal Pendidikan Agama Islam*, 1.1 (2014).

<sup>20</sup> Ary Ginanjar, "Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual: ESQ," *Jakarta: Arga*, 2007.

<sup>21</sup> Muhammad Al-Ghazali, *Menjadi Muslim Ideal: Meletakkan Islam Sebagai Petunjuk Dan Penerang Kehidupan (Jaddid Hayataka)*, II (Jakarta: RajaGrafindo Persada, 2003).

Muhammad's confession to himself and the book of the Koran, that is stability, the soul (psychic) determination of a leader who has spiritual intelligence to change the barbaric world into a civilized world. Hence spirituality has an important role in life satisfaction and psychological well-being.<sup>22</sup>

Many people fail to play multiple intelligences (multiple intelligence) because they think emotional intelligence, spiritual intelligence is not in line with the heart (heart). This can be seen from the emergence of many moral crises, blind hearts, intolerance towards others, prioritizing personal interests rather than prioritizing the interests of the people. According to Ary Ginanjar Agustian, even though they have higher education and degrees in front of and behind their names and only rely on logic, ignoring their inner voice which is actually capable of providing very important information to achieve success, in the end it is proven that their conscience is right.

Ary also quoted Shandel's opinion which was also cited by Ali Syariati in his book "Haji" saying that the greatest danger facing mankind today is not an atomic bomb explosion, but a change in nature. The human element within him is being destroyed so rapidly, that what is being created now is a non-human race. This is a human-shaped machine that is not in accordance with God's will and natural will. He has been sold and he himself has to pay the price, that is the description of people who are blind or conscienceless.<sup>23</sup>

Departing from the view above, it can be concluded that spiritual potential will be developed through religious nature in humans, because the influence of the soul will give birth to positive values for the forms of behavior and attitudes displayed by each individual. This is also in line with the views of Zakiah Daradjat who said: "Spiritual life cannot be separated from

religious beliefs. Because firm values are certain and remain unchanged due to circumstances, place and time are values that originate in religion. Therefore, in fostering the younger generation, it is necessary that the moral and spiritual life be aligned and receive serious attention.<sup>24</sup> Because spirituality can improve psychosocial well-being.<sup>25</sup>

In an effort to overcome psychological disorders for Muslim inmates while in prison, correctional officers carry out spiritual guidance in the form of routine activities as follows: (1) religious lectures, (2) congregational prayers, (3) speech skills, (4) sermons, (5) read and understand the Quran. For this coaching activity, the LP collaborated with various parties including the Ministry of Religion, the Da'i Association, the MUI in the Regency of Religion and the City of Bukittinggi.

This activity is routinely carried out twice a week but does not require Muslim inmates to participate in it. This activity is only an appeal and advice for all prisoners to follow it. Because if this is mandatory it will affect prisoners who are not ready to accept the reality of life in prison, then people like this need to adjust and awaken their religious awareness first so they can understand the spiritual programs offered by the prison.

### Research Findings and Discussion

The research findings reveal that Muslim inmates experience psychological disorders while in prison, they live in uncertainty and do not get attention from their families. Life in prison is certainly not profitable for them, but life has to be lived and they have no choice. It is in this fluctuating emotional situation and condition that they finally try to find inner satisfaction and psychological calm by means of moral development and some also take the path of brutality (amoral).

<sup>22</sup> Esa Jafari, et all, "Life satisfaction, spirituality well-being and hope in cancer patients" *Procedia Social and Behavioral Sciences* 5 (2010) 1362–1366

<sup>23</sup> Ginanjar.

<sup>24</sup> Zakiah Daradjat, *Pendidikan Agama Dalam Pembinaan Mental* (Bulan Bintang, 1975).

<sup>25</sup> "Integrative Medicine Research, 11.1 (2022), 100755.

This finding reinforces the results of Jenny Kubitz's research which says spirituality does not automatically suppress one's morals.<sup>26</sup> The same thing was also revealed through interviews with informant 1 of the drug case with the initial DI saying:

*"I regret my actions that have taken drugs so that I have to stay in prison, I promise I will not do this again because my future drugs are damaged and my life goals are not directed. I approached drugs because of my family's economic condition and a bad friendship environment. This is what makes me even more curious and addicted to using and selling these illicit goods because it's easy to get a lot of money. I am the son of Lintau and work as a farmer in my own garden. I first got to know drugs when I was in junior high school, which I got from fellow friends near my house. I was caught starting with a fellow user who was caught during a drug operation in Lintau and then got me involved. I was punished with multiple articles, as a dealer and at the same time consuming drugs. My case makes me uneasy and emotionally disturbed, sometimes irritable and depressed."*<sup>27</sup>

Interviews with informants for 2 drug cases with the initials DA said:

*"I feel deep remorse for what I have done. I experience stress and boredom when my parents and family are sick because of my behavior. Especially if during the fasting month I can't get together at that important moment, I can't get together with all my family. I started from a circle of friends with the capital of trying to consume drugs, in the end now I have become addicted and addicted to these forbidden goods, I even participated in distributing them so I was trapped by my own actions and finally ended up in prison. I hope that this*

*punishment can change my behavior and want to start a new page, accepting reality and adjusting to being imprisoned by getting closer to Allah SWT.*<sup>28</sup>

Cases of informants 1 and 2 in the form of drug addiction which is a psychoactive substance so that it is at risk of psychological disorders is reinforced by the research of Marzena Chrost, et al who found that the use of psychoactive substances can be overcome by increasing one's spirituality.<sup>29</sup>

Interviews with informants in 3 cases of theft with the initials AR said:

*"The implementation of spiritual development so far has been quite good, it's just that I'm not ready to accept the situation so I sometimes choose to lock myself in my room. Because if I go out of the room many people mock and bully me and some even insult me, this hurts me, in the case of those who insult them the case is even worse than mine, so instead of fighting with them it's better for me to avoid it. Sometimes there are thoughts of wanting to kill yourself instead of always continuing to be a burden to the family. But thankfully in this prison there is a spiritual coaching program and I have changed a lot for the better than before."*<sup>30</sup>

Interviews with informants in 4 cases of theft with the initials AW said:

*"I try to change for the better starting with opening myself up to get along with the environment first and accepting the reality of living in prison, I spend more time studying religion and other spiritual activities, only in this way can my soul become calmer".*<sup>31</sup>

<sup>26</sup> Jenny Kubitz and others, "Influence of Spirituality on Moral Distress and Resilience in Critical Care Staff: A Scoping Review," *Intensive and Critical Care Nursing*, 2022, 103377.

<sup>27</sup> Saudara DI, *Wawancara Dengan Warga Binaan* (Bukittinggi, 2021).

<sup>28</sup> Saudara DA, *Wawancara Dengan Warga Binaan* (Bukittinggi, 2022).

<sup>29</sup> Marzena Chrost, Slawomir Chrost, "Spirituality and the Use of Psychoactive Substances: The Perspective of Polish Students" *Journal of Religion and Health*, (2023).

<sup>30</sup> Saudara AR, *Wawancara Dengan Warga Binaan* (Bukittinggi, 2021).

<sup>31</sup> Saudara AW, *Wawancara Dengan Warga Binaan* (Bukittinggi, 2021).

Interviews with informants in 5 cases of sexual harassment with the initial R said:

*"I take part in all activities properly, because then I have the skills capital and by keeping myself busy I can get rid of homesickness for a moment"*

From the five informants with cases of drug, theft, murder, rape and sexual harassment above, it can be concluded that the dominant psychological disorders experienced by Muslim inmates are: emotional control, disappointment, sadness, blaming others, difficulty managing stress, difficulty controlling oneself, feelings of guilt, anxiety, depression, and some even want to attempt suicide. This psychological disorder should not be left without spiritual guidance and guidance. Because the inverse relationship between religiosity and spirituality will lead to depression, that is why it is recommended for people who experience psychological disorders in the form of depression<sup>32</sup> to maintain their psychological well-being through spiritual<sup>33</sup> development and understanding different cultures as well as being able to serve positive thoughts through spiritual understanding.<sup>34</sup>

To overcome the above psychological disorders, correctional officers carry out spiritual development efforts on a regular basis by collaborating with interested parties to provide guidance for these Muslim inmates. The following

are some of the superior coaching programs that have been carried out by LP leaders:

### 1. Mental Development

This program is the most important routine activity in the process of spiritual development for the inmates as a whole. Referring to the Decree of the Minister of Justice of the Republic of Indonesia regarding the definition of mental development is an activity to foster convicts to get closer to Allah SWT, with the hope of increasing the faith and piety of inmates towards Allah SWT so that later after leaving the penitentiary they can implement their religious knowledge in daily life and train inmates to become better human beings so they can be accepted again by society.<sup>35</sup> Mental coaching is a psychological capital to improve mental health<sup>36</sup> and be able to improve the quality of life and overcome emotional difficulties and personality<sup>37</sup> disorders for Muslim inmates.

The forms of mental development activities that have been carried out by prison officers are as follows: (a) Religious lectures are given to Muslim inmates with the aim that they realize their mistakes and repent, if they leave prison they can do even better. Religious lectures aim to shape their character, form a better attitude to be able to increase their devotion to Allah SWT. Religious lectures can also make them realize the mistakes they have made so far that after leaving

<sup>32</sup> Arjan W Braam and Harold G Koenig, "Religion, Spirituality and Depression in Prospective Studies: A Systematic Review," *Journal of Affective Disorders*, 257 (2019), 428–38.

<sup>33</sup> David B Bekelman and others, "A Comparison of Two Spirituality Instruments and Their Relationship with Depression and Quality of Life in Chronic Heart Failure," *Journal of Pain and Symptom Management*, 39.3 (2010), 515–26.

<sup>34</sup> Yuvita Sari, Abdul Karim, and Zaki Faddad Syarif Zain, "Pembinaan Keagamaan Pada Narapidana Lembaga Pemasarakatan Perempuan Kelas II a Kota Palembang," *Jurnal Studi Agama*, 5.1 (2021), 18–33; Erlina Anggraini, "Strategi Regulasi Emosi Dan Perilaku Koping Religius Narapidana Wanita Dalam Masa Pembinaan Studi Kasus: Lembaga Pemasarakatan Wanita Klas II A Bulu Semarang," *Jurnal Theologia*, 26.2 (2015).

<sup>35</sup> Kate Fiona Jones and others, "Spirituality and Its Relationship with Positive Adjustment Following Traumatic Brain Injury: A Scoping Review," *Brain Injury*, 32.13–14 (2018), 1612–22.

<sup>36</sup> Ali Mohammad Parviniannasab, Mostafa Bijani, Ali Dehghani, "The mediating role of psychological capital in relations between spiritual well-being and mental health among nursing students" *Parviniannasab et al. BMC Psychology*, (2022) 10:230

<sup>37</sup> Branimir Margetic, Tina Peraica, Kristina Stojanovic, Dragutin Ivanec, "Spirituality, Personality, and Emotional Distress During COVID-19 Pandemic in Croatia" *Journal of Religion and Health*, (2022) 61:644–656

prison they can adapt their lives to the wider community.

The above view is in line with the opinion of A. G. Lugandi who said that a religious lecture is a one-way delivery of information, namely from the speaker to the audience.<sup>38</sup> So a lecture is an activity that involves active participation between the speaker and the people attending the lecture. Strengthening the above opinion Abdul Kadir Munsyi also argues that lectures are a method that is carried out with the intention of conveying information, instructions, understanding, explanation of a problem in front of many people.<sup>39</sup>

It can be concluded that religious lectures are a method used by a preacher or preacher in conveying a message to the audience and inviting them to the right path in accordance with religious teachings in order to increase their piety to Allah SWT for the happiness of the world and the hereafter. Observation results on September 26 2021 that religious lecture activities are held once every two weeks on Mondays and Wednesdays, the average lecture is held in the Bukittinggi class IIA prison prayer room, preachers and preachers brought in from the Ministry of Religion, Agam Regency and the City of Bukittinggi.<sup>40</sup> This was reinforced by an interview conducted with Mr. M as the Head of the Correctional Institution, saying "We hold religious lectures every Monday and Wednesday after the midday prayers at the prayer room in the prison. For the speakers, we collaborate with outsiders such as the Ministry of Religion, Ustadz, Da'i, and Mu-baligh in the Agam District and the City of Bukittinggi."<sup>41</sup>

So it can be understood that this spiritual development program is the main agenda of the

Penitentiary in fostering the morals of Muslim inmates while they are in prison. The correctional officer's statement above is also in line with observations made on September 27, 2021, it was revealed that the facilities provided by the correctional facility include a prayer room, pulpit, and loudspeakers so that Muslim inmates who are outside the room can listen to lecture activities that are carried out at the correctional facility's prayer room.<sup>42</sup>

In carrying out the activity, of course there are several obstacles that will be found, such as not all Muslim fostered members who take part in lecture activities due to the capacity of the mushalla which cannot accommodate all detainees. This opinion was also strengthened by an interview with Mr. NH as Head of Service for Assisted Residents which was conducted on September 27 2021, saying:<sup>43</sup>

*"The obstacle encountered when the religious lectures took place was related to the capacity of the mushalla which could not accommodate all the Muslim fostered members in this prison so that those who could not take part in the religious lectures directly, could listen to the religious lectures through loudspeakers. voices in the mushalla. For Muslim inmates who do not take part in religious lectures at the mushalla, prison officers also do not impose sanctions on them."*

The above view is in line with the research findings of Gloria Maria Almeida Souza Tedrus, et al which stated that the understanding of spirituality is determined by the level of education.<sup>44</sup>

## 2. Congregational Prayer

Prayer literally means praying for goodness. As for syar'i, it means a number of certain words and actions that begin with takbir and end

<sup>38</sup> A G Lunandi, *Pendidikan Orang Dewasa: Sebuah Uraian Praktis Untuk Pembimbing, Penatar, Pelatih Dan Penyuluh Lapangan* (Gramedia, 1981).

<sup>39</sup> Abdul Kadir Munsyi, *Metode Diskusi Dalam Dakwah* (Al-Ikhlash, 1981).

<sup>40</sup> Observasi, Kunjungan observasi 26 September 2021, 2021.

<sup>41</sup> M Kepala LP, *Wawancara* (Bukittinggi, 2021).

<sup>42</sup> Observasi, *Kunjungan Observasi Tanggal 27 September 2021* (Bukittinggi, 2021).

<sup>43</sup> Wawancara dengan FA mantan Kabid Warga Binaan pada tanggal 27 September 2021.

<sup>44</sup> Gloria Maria Almeida Souza Tedrus, "Spirituality aspects in patients with epilepsy" journal homepage: [www.elsevier.com/locate/yseiz](http://www.elsevier.com/locate/yseiz), G.M.A.S. Tedrus et al. / *Seizure* 23 (2014) 25–28



with greetings.<sup>45</sup> So learning to pray is useful so that Muslim inmates are equipped with good worship practice procedures, so that they are not awkward when they are already in the midst of society. LP does not force them to pray in congregation at the LP's mushalla. Spiritual activity gives birth to joy with God we find meaning in real life.<sup>46</sup> Spirituality and religious values have an undeniable impact on shaping one's conscience.<sup>47</sup>

The results of the observation found that prayer in congregation in the mushalla was carried out only at midday and asar times, but only a few people prayed in congregation.<sup>48</sup> The same thing happened to correctional officers because they took turns praying. After confirming with the correctional officer they said "we pray alternately to pray in the mushalla because if they pray simultaneously then unwanted things will happen. Congregational prayers are held at midday and ashar times because if every time they are carried out, unwanted things will happen, so they are not forced to pray in congregation because of the situation in the mushalla which cannot accommodate all of them."<sup>49</sup>

It is understandable that congregational prayer cannot be carried out for all Muslim fostered members considering the inadequate conditions of places of worship. Then the number of correctional officers is also not balanced with Muslim inmates who are in detention, this

condition is very difficult for officers to carry out supervision.

### 3. Speeches and sermons

This activity was carried out aiming to hone the skills of Muslim inmates so that they have good communication skills in speeches and sermons. In terminology, a khutbah is a lecture that uses religious teachings.<sup>50</sup> Khutbah is the most effective da'wah activity which aims to invite others to improve the quality of piety by giving advice whose content is in the form of religious teachings, while speech is an activity of speaking in public or giving speeches to express his opinion, or giving an overview of something.<sup>51</sup> This sermon activity is also an oral da'wah activity.<sup>52</sup>

The material or content of sermons and speeches is not much different from Friday material outside prisons and the implementation is the same. The results of the interview with Mr. FA as the head of the assisted community development division said that: "The speech contained obligations, rules that apply in prisons and at the same time socialization by officers to assisted residents, while Friday sermons contained death, zakat, and so on."<sup>53</sup> The material for the sermon and speech material held in prison was almost the same as the material for other Friday sermons, while the speech consisted of the socialization of the regulations in the Bukittinggi class II A prison.

<sup>45</sup> Hamidi Ahmad At-Thahir, "Buku Pintar Shalat," *Kartasura: PT Aqwam Media Profetika*, 2011.

<sup>46</sup> Bagher Ghobary Bonab, "Relation between Mental Health and Spirituality in Tehran University Student," *Procedia-Social and Behavioral Sciences*, 5 (2010), 887–91.

<sup>47</sup> Monika Ulrichová, "Ethical aspects in the psychotherapy of graduates, with an accent on spirituality and religion" *Procedia - Social and Behavioral Sciences* 171 (2015) 654 – 660.

<sup>48</sup> Observasi, *Kunjungan Observasi Tanggal 28 September 2021* (Bukittinggi, 2021).

<sup>49</sup> FA Mantan ketua Bidang, *Wawancara* (Bukittinggi, 2021).

<sup>50</sup> Abd Kadir Ahmad, "Profil Lembaga Pemasarakatan Maros (Sebuah Kasus Evaluatif

Terhadap Pelaksanaan Pembinaan Narapidana)," *Al-Qalam*, 7.2 (2018), 1–23; Satria Agung Prabowo and Maki Zaenudin Subarkah, "Hubungan Aktivitas Keagamaan Dengan Kesehatan Mental Narapidana," *Jurnal RAP (Riset Aktual Psikologi Universitas Negeri Padang)*, 11.1 (2020), 35–45.

<sup>51</sup> Isnarmi Isnarmi, "Pembinaan Moral Dan Spiritual Pada Warga Binaan (Studi Kasus Di Lembaga Pemasarakatan Kelas IIA Pekanbaru)," *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19.01 (2019), 1–7.

<sup>52</sup> Isnarmi Isnarmi, "Pembinaan Moral Dan Spiritual Pada Warga Binaan (Studi Kasus Di Lembaga Pemasarakatan Kelas IIA Pekanbaru)," *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19.01 (2019), 1–7.

<sup>53</sup> Mantan ketua Bidang.

As with religious lectures, the khatib was also brought in from the Ministry of Religion and collaboration with the MUI. As Mr. NH Kabid Pembinaan Pembinaan Muslim assisted residents said: "Khatib Friday was brought in from the Ministry of Religion as a form of collaboration with Class II A Bukittinggi Penitentiary".<sup>54</sup>

This activity was supervised by officers because there were approximately 80 Muslim fostered residents who attended Friday prayers. Those who attended the Friday prayer with great earnestness, but some others were not serious about listening to the Friday sermon. The implementation of Friday prayers talks a lot about death, the apocalypse, prayer and zakat, and social themes.

#### 4. Reading and Understanding the Qur'an

Another form of mental development by prisons for Muslim inmates is coaching in reading and understanding the contents of the Koran. Studying the Koran refers to the activity of reading the Qur'an or discussing the books of Muslims.<sup>55</sup> As for the purpose of learning to read the Koran so that Muslim convicts can get closer to Allah SWT, the objective of the inmates is to be given training on how to read the Koran properly and correctly so that the inmates after leaving the penitentiary are not awkward in the midst of society. Spiritual coaching gives meaning to psychological satisfaction and avoids pressure so that you get peace of life<sup>56</sup> and are able to improve the quality of life and patience.<sup>57</sup> In other terms, it is also called religious therapy to

increase motivation to understand the meaning of life.<sup>58</sup>

The results of the research above are in line with the results of an interview with Mr. FA, the former Head of the Development Division for Assisted Citizens, it was revealed that: "The learning activity to read the Koran was carried out at the LP mosque, but now learning activities to read the Koran have been held at the LP mosque but currently it is not carried out because the inmates prefer to study in their respective rooms." For this reason, in carrying out learning activities to read and understand the contents of the Koran, officers provide the time and facilities available in prisons, but now Muslim inmates prefer to learn to read Al-Quran in their respective rooms so they can be more solemn. Even though Muslim inmates who want to learn to read and understand the contents of the Koran have been provided with a teacher or tutor who will guide them, it is also not closed for Muslim inmates who want to study with friends because they have understanding and knowledge about how to read the Koran properly and correctly.

As stated by Mr. NH as the Head of the Assisted Persons Development Division, he said: "Our presenters come from outside correctional institutions, such as from the ministry of religion or hafizh or hafizah, but it is also not possible for Muslim inmates to learn from cellmates who are considered to have the ability reciting good and true." So learning to read the Koran in Class II A Penitentiary in Bukittinggi is

<sup>54</sup> Kepala Bidang Pembinaan Warga Binaan NH, *Wawancara Ketua Bidang* (Bukittinggi, 2021).

<sup>55</sup> Abdul Majid, "Praktikum Qira'at: Keanehan Bacaan Al-Qur'an Qira'at Ashim Dari Hafash" (Amzah, 2013).

<sup>56</sup> Mathieu Bernard and others, "Relationship between Spirituality, Meaning in Life, Psychological Distress, Wish for Hastened Death, and Their Influence on Quality of Life in Palliative Care Patients," *Journal of Pain and Symptom Management*, 54.4 (2017), 514-22; Muhihammad Farihah and Imas Kania Rachman, "Pendekatan Cognitive Behavior Therapy Berbasis Islam Untuk Mengatasi Kecemasan Sosial Narapidana," *Hisbah:*

*Jurnal Bimbingan Konseling Dan Dakwah Islam*, 14.1 (2017), 62-76.

<sup>57</sup> Sara N. Davison, MD, MHSc (Bioethics), FRCP(C), and Gian S. Jhangri, MSc, "The Relationship Between Spirituality, Psychosocial Adjustment to Illness, and Health-Related Quality of Life in Patients With Advanced Chronic Kidney Disease" *Journal of Pain and Symptom Management* 45, (2013), 170-178.

<sup>58</sup> Juli Andriyani, "Terapi Religius Sebagai Strategi Peningkatan Motivasi Hidup Usia Lanjut," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, 19.2 (2013); Indra Gunawan, "Pelatihan Kaligrafi Terhadap Tingkat Stress Narapidana," *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam*, 13.1 (2016), 39-50.

useful so that they are able to read the Koran properly and correctly after they leave prison. The implementation that was done with room-mates was by taking turns reading. Providing spiritual guidance with a religious approach will be able to improve learning skills.<sup>59</sup>

### Conclusion

The research findings show, first: Muslim inmates experience psychological disorders due to trauma because they are not ready to accept reality while serving time as convicts in prison. Psychological disorders revealed in the field are: difficulty controlling emotions, disappointment, sadness, blaming others, difficulty managing stress, difficulty controlling oneself, feelings of guilt, anxiety, depression, and some even want to attempt suicide. .

Second: spiritual coaching carried out by correctional officers to overcome psychological disorders for Muslim inmates in the form of: (1) mental coaching, (2) congregational prayers, (3) sermons and speeches, and (4) reading and understanding the contents of the Koran 'an. The purpose of this activity is to help them get out of the prolonged psychological turmoil because they did not get psychological touch from their families after serving their prison sentences. Spirituality can improve psychosocial well-being.

This finding aims to answer problems and provide solutions for Muslim inmates to cultivate spiritual confidence to develop their religious attitude so that they can accept divine destiny with patience and trust. Learning to be sincere and accepting reality is a necessity, trying to be the best and spreading goodness and spreading it to fellow convicts is a holy mission and is believed to be an eraser of past sins. The convict's individual self-consciousness becomes spirit in stimulating spiritual potential in the form of individual piety vertically marked by diligent prayer, reading the Koran, listening to religious

lectures, making halaqahs of religious studies. This individual (vertical) piety then bears fruit with the birth of social (horizontal) piety such as: caring for others, empathy (participating in the suffering of others), being a mentor for memorizing the Koran, and other positive activities.

What is most interesting in this finding is that the informants in immoral cases (drug cases, murder, theft, and corruption) are more dominantly experiencing psychological shock than immoral informants (rape cases). Informants in immoral cases adapt more quickly and participate in spiritual coaching activities with full awareness, while informants in immoral cases are forced to accept the reality of life in prison because they have no other choice.

At the end of this paper, a recommended action plan can be followed up by further researchers in the form of mapping the number of correctional officers and the number of inmates who are not quantitatively balanced, so it needs to be studied in depth to address the current service gaps in prisons. Getting good and excellent service is the right of every inmate while in detention and it is an obligation for correctional officers to provide it.

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<sup>59</sup> Dwi Setiowati, Peggy Rianti Kurnia Sukma, and Rasdiyanah Rahim, "The Application of Islamic Spiritual Methods in Nursing Program Curriculum at UIN Syarif

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