

WWJMRD 2016; 2(4): 9-11  
www.wwjmr.com  
e-ISSN: 2454-6615

**Mansur**

*Faculty of Ushuluddin, Adab  
and Propagation IAIN  
Kendari, Southeast Sulawesi  
Indonesia*

**Ros Mayasari**

*Faculty of Ushuluddin, Adab  
and Propagation IAIN  
Kendari, Southeast Sulawesi  
Indonesia*

**Ruslan Majid**

*Faculty of Public Health Halu  
Oleo University Kendari,  
Southeast Sulawesi Indonesia*

**Peribadi**

*Faculty of Social Science and  
Political Science Halu Oleo  
University Kendari,  
Southeast Sulawesi Indonesia*

**Correspondence:**

**Ruslan Majid**

*Faculty of Public Health Halu  
Oleo University Kendari,  
Southeast Sulawesi Indonesia*

## Strategy guidance Islam awareness in overcoming difficulties new adaptation of prisoners of correctional institution class II A kendari

**Mansur, Ros Mayasari, Ruslan Majid, Peribadi**

### Abstract

This study focused on 1. How does the level of difficulty of adaptation of new inmates, 2. What constraints faced in the implementation of Islamic counseling to overcome the difficulties of adaptation of new inmates, and 3. How Islam counseling strategy in overcoming the difficulties of adaptation of new inmates in prisons class II A Kendari. This research resulted in the finding that the difficulties of adaptation of new convicts in prisons class II A Kendari varies, there is experiencing difficulties and there is a direct adaptation can adapt themselves. This adaptation difficulties caused by the degree of resignation that is owned convicts to the provisions of God that must be lived. Implementation constraints counseling Islam in overcoming the difficulties of adaptation of new convicts in prisons class II A Kendari is the absence of guidance personnel held by the correctional institution class II A special Kendari. Islam counseling and strategies in overcoming the difficulties of adaptation to the new convicts in prisons class II A Kendari is to shorten the period of isolation and make every penitentiary guard as mentors.

**Keywords:** Adaptation, Guidance Counseling, Prisoners, Prisons

### Introduction

Initially, the criminal charge of the prison known as one act of revenge for the perpetrators of crimes regardless of whether or not criminal sanctions commensurate with the crime committed. The purpose of criminal sanctions that time but making the perpetrator be a deterrent and people are afraid to do evil. The development of thinking towards the improvement of living was unknown offenders since their theory of sentencing.

Traditionally, the theory of punishment can be divided into two groups: the absolute theory. This theory meyebutkan that imposed criminal solely because of a criminal act and that crime is as a retaliation against the person who committed the crime. While the relative theory states that criminal prosecution is not merely iniquity but implement guidance to no longer commit crimes.

Convicts are people who are convicted of violating the law and the penalties they vary based on the level of their offenses. The problem now, with criminal sanctions alone do not warrant for ex-convicts to no longer commit crimes. Thus, since the crime occurred is not only caused by moral aberration but also by socio-economic factors, even educational factors that criminal sanctions are imposed also vary according to the level of error. In addition, convicts should receive coaching to no longer make mistakes after undergoing training in prisons.

The penitentiary system, in addition to aiming to restore the prisoners as a good citizen, it also aims to protect the public against the possibility of repeated criminal offenses by prisoners, as well as an application and an integral part of the values of Pancasila.

The same treatment is given to all prisoners prisons class II A Kendari, except the prisoners that require special handling, including juveniles and female prisoners and detainees tervonis death penalty.

### Research Methods

This study was descriptive qualitative research. The object of research is all inmates of correctional institutions Class II A Kendari totaling 373 people. This study seeks to describe things that are related to the difficulties of adaptation of new convicts in prisons Kelas II A Kendari. The research data was collected by using observation, interview and documentation.

The collected data was analyzed by descriptive qualitative. To ensure that research data is valid then held that utilizes data validity checking something else beyond the data itself for the purpose of checking or as a comparison.

## Results

### **New Adaptation difficulties Convicts in Penitentiary Clas II A Kendari**

Each new convict must have experienced difficulties in adapting to the environment because of their penitentiary haunted by rumors in the middle of the community that in prison frequent exploitation of new convicts. They are afraid of being beaten, tortured and persecuted by senior convicts. The fused fears that spawned excesses that led to the difficulty of the convicts had to adapt to a new environment of correctional institutions. Fears are even sometimes lead to health problems of the new convicts.

### **Implementation constraints Islamic Guidance Counseling to Address Difficulties Adaptation New Prisoners in Penitentiary Class II A Kendari.**

Islamic Guidance is not contributory in adapting to new convicts to the penitentiary environment class II A Kendari. The correctional facility has no Islamic religious counseling. The condition is an internal matter of this institution that does not impact on the growing awareness of the convicts to be able to adapt themselves quickly. The concept of Islamic religion in addressing any life event, including life in prison do not they get. Islamic Guidance for awareness raising was necessary and this can be done by extension Islam.

### **Islamic Guidance Counseling Strategies to Address Difficulties Adaptation New Convicts in Penitentiary Class II A Kendari.**

Strategies to overcome the difficulties of adaptation of new convicts in prisons class II A Kendari, is done by:

a. Shortening the period of isolation.

Isolation period is a difficult time and gripping for every new convicts. Although this period only runs one to two weeks, but the period of isolation is what is the future introduction to the world of convicts with all its dynamics. In this period they were collected in a cramped room. Room measuring 4x5 m occupied 15 to 20 people. They mingled while waiting for the time when they will be put into cells that have been provided.

b. Each prison officials may be extension of Islam

The absence of religious support personnel is also addressed by utilizing the incidental religious educator who came to this pemasarakatan institutions to give Friday sermons and lectures on the anniversary of the great days of Islamic religion other. They give religious understanding to convict on a periodic basis. Only material submitted by the extension of Islam in a lecture that is so common that the material has not been able to reach the substance of the problems faced by the convicts. The whereabouts of the extension is capable of Islam incidental ease duty prison guards to overcome the difficulties of adaptation to the new convicts.

## Discussion

Difficulty adaptation of the convicts had just emerged from the growing concern of various creepy stories that grow in community correctional institution. In developing societies

stories and rumors that people who go to prison will be tortured by senior prisoners, will be squeezed, will be abused, they would be told to clean the toilets and bathrooms and more information related to bad other correctional institutions. The information that gave birth to the exaggerated fear among the new prisoners will undergo a period of custody.

The new fear convicts abused and intimidated by the convicts who had already serving prison time. This makes the fears of new convicts difficult to adapt and stressed both physical and psychological. Physical and psychological pressure have led to new pain on prisoners in the early weeks of their serving prison time. They experience insomnia, their feeding, they do not want to talk, do not want to mingle with other prisoners, and so forth.

The decline in physical and psychological condition when they first entered into the prison experienced by almost all new convicts. They are placed in special blocks separated from the inmates long. The isolation period lasts between one to two weeks depending on the ability to adjust to the new convicts to the new conditions.

At the time of this isolation, the new inmate is placed in a narrow space measuring 4x5 m with a high enough level of distress. 4x5 m space was occupied by 15 to 20 people. Crowding the room experienced during this isolation is habituation which needs to be given to the inmates so that at the time of serving prison time will no longer experience the trauma.

Implementation guidance counseling Islam in overcoming the difficulties of adaptation of new penitentiary convicts Class II A Kendari still experiencing various obstacles. These constraints caused by the absence of counselors specifically owned by the institute.

The absence of power counseling Islam become the biggest obstacle in the implementation of Islamic counseling in prisons Class II A Kendari. This condition is a base of the absence of external influences that can provide awareness to the convicts had to accept the reality of life they face easily and quickly. To receive kenyatan life as a convict is not easy, it takes outsiders in this case Islam's supervisor extension can provide awareness to the convicts to surrender as prisoners of the.

The absence of counseling supervisor of Islam in particular be counterproductive for prisoners would become good and productive man. Hopes and desires of every human being, both convicts and guards even the families of the condemned expect the ex-convicts would become better after they finish serving prison time. Hope this will stay hopeful when we look at Islamic religious guidance conditions in prisons Class II A Kendari.

The absence of counseling supervisor of Islam in particular be counterproductive for prisoners would become good and productive man. Hopes and desires of every human being, both convicts and guards even the families of the condemned expect the ex-convicts would become better after they finish serving prison time. Hope this will stay hopeful when we look at Islamic religious guidance conditions in prisons Class II A Kendari these do not have the personnel guidance Islamic religion in particular.

Religious formation that exists when the Friday sermon and celebration of the holy days of Islam does not touch the substance of the matter because of the target material preachers and preachers on religious holidays only

common material. Material coaching at these moments associated with efforts to build individual and social piety. There are several strategies that had been carried out in order to overcome the difficulties of adaptation of new inmates in prisons Class II A Kendari, namely:

a. Shortening the period of isolation.

Isolation period is a difficult time for any new inmates. They are elderly physic and psychological distress. Although this isolation is only running one to two weeks, but the period of isolation this is the time appointed for them. At this time they are confined and isolated in a narrow room. Room measuring 4x5 m occupied 15 to 20 people from various ethnic backgrounds, social, racial and religious and even economic. They are combined into one while waiting for the moment where they are distributed to the blocks that have been provided in accordance with the type of violation they do. At the time of socialization is also likely they are recorded based on their skills and then given additional activities when it was in the blocks that have been provided. Based on their individual skills, they can do the work in the prisons to simply dispel jenu every day. This job also, and can form their jobs after they are free.

Once recorded, they are distributed into blocks based on the type of violation they do. For those who have a particular skill given the freedom to do the job that they have to occupy them. In addition, the work carried out was expected to be a permanent job after release later.

b. Each prison officials may be extension of Islam

The absence of power counseling specifically Islam in prisons makes every jailer into extension of Islam, the minimum can be a friend shared a story for them. In this direction, the closeness between the prisoners on the prison guards to be awakened. The jailer build closeness to humanity by the convicts. This is based because the prison guards realized, however, that they are human beings who should be treated accordingly.

The absence of religious support personnel is also addressed by utilizing the incidental religious educator who came to give Friday sermons and religious lectures on the anniversary of the great days of Islamic religion other. They give religious understanding to the convicts, it's just that the materials are still common and there fore has not been able to reach the substance of the problem of the convicts.

### Conclusion

There are some findings that a conclusion in the field, among others:

1. Level of resignation convicts to the provisions of God that must be lived contribute to difficult or easy it is to adapt to the new environment in prisons Clas II A Kendari.
2. Constraints implementation of Islamic counseling in overcoming the difficulties of adaptation of new prisoners is not the force of Islamic counseling owned by prisons Class II A Kendari.
3. Strategy counseling Islam in overcoming the difficulties of adaptation to the new convicts in prisons class II A Kendari is to shorten the insulation and make any guards as tutors.

### Suggestions

1. In order to be appointed personnel Islam counseling to cope with Islamic counseling to the lack of personnel in

prisons Class II A Kendari.

2. In order to shorten the isolation of each convict.

3. In order to maximize the function of supervising convicts warden as new.

### References

1. Panjaitan, Peter Irwan, Pandapotan Simorangkir, 1995, The Correctional Institution in the Perspective of the Criminal Justice System, Midas Sura Grafindo, Jakarta.
2. Atmasasmita, Romli, 1992, Criminology, Theory and Capita Selecta, PT. Eresco, Bandung.
3. Wirawan, Sarlito, 1987, The Development Patterns of Criminal Nara Pidana, Canisius, Jogjakarta.
4. Sujatno, Adi, 2004, The Indonesian Penal System, Human Build Mandiri, the Directorate General of Corrections Ministry of Justice and Human Rights, Jakarta.
5. Moleong, 1994, Qualitative Research Methodology, Rosda Karya: Jakarta
6. Muh. Sultan, Interview, dated July 10, 2014
7. Harianto, Interview, dated July 15, 2014
8. Taro, Mustar, Interview, dated July 19, 2014.
9. Arifuddin, Interview, dated July 18, 2014
10. Karim, Abd, Interview, dated July 15, 2014
11. Taro, Mustar, Interview, dated July 17, 2014
12. Muh. Sultan, Interview, dated July 10, 2014
13. SM, Interview, dated July 10, 2014
14. Syakir, Muh, Interview, dated July 12, 2014
15. Hasliddin, Interview, dated July 16, 2014
16. Rafiuddin, Interview, dated July 14, 2014
17. Udin, Interview, dated July 27, 2014
18. Randi, Interview, dated July 16, 2014
19. Hasliddin, Interview, dated July 17, 2014
20. Hadinata, Malik, Interview, dated July 25, 2014
21. Harianto, Interview, dated July 15, 2014
22. Muh. Sultan, Interview, dated July 10, 2014