



"Inmates' Habituation to Spiritual Guidance at Class II/A Correctional Facility Kendari (A Study at Class II/A Prison Kendari)"

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ABSTRACT

The primary objectives of this study are to examine the spiritual guidance program for inmates at the Class IIA Correctional Institution (Lapas Kelas IIA) in Kendari City and to identify the methods employed in delivering this guidance. This qualitative research was conducted at the Class IIA Correctional Institution in Kendari City, Southeast Sulawesi Province, located at Jalan Kapten Pierre Tendean No. 109, Baruga District. Data collection involved observations, interviews with spiritual mentors and female inmates, and analysis of program implementation. Spiritual guidance sessions occur three times weekly, featuring motivational talks, short religious lectures, and other devotional activities using individual and group methods. These routines help inmates reflect on their actions and foster personal growth aligned with Islamic principles from the Qur'an and Hadith. Mentors consistently provide guidance, motivation, and direction to steer inmates toward positive change and reintegration into society. Their efforts emphasize devotion to Allah SWT, resulting in improved attitudes and faith among participants, particularly female inmates. Female inmates express strong appreciation for the program, reporting more meaningful and structured lives post-sessions. They show increased enthusiasm for religious devotion, with many released prisoners demonstrating enhanced behavior and piety, reducing recidivism risks.

Keywords: Correctional Facility, Habituation, Inmates, Kendari Prison, Spiritual Guidance

I. INTRODUCTION

Humans represent one of Allah SWT's most perfect creations, elevated in status above other beings. Allah SWT has fashioned all things in the optimal and most orderly manner, positioning humans as unique, distinguished, dynamic entities capable of fulfilling the role of khalifah (vicegerent) on earth. Humans surpass other living creatures as Allah's finest creation. Unlike other beings wholly dependent on natural instincts, humans possess self-awareness and the capacity for self-improvement, with personal agency shaping their development. Islam mandates striving for excellence in both worldly and hereafterly affairs, endowing humans with superior faculties to implement divine teachings, thus granting them an exalted position. Physically balanced and purposeful, humans serve as khalifah and abdullah (servants of Allah).

Religion provides truth, spiritual guidance amid joy or sorrow, and a normative framework of values. Without it, society regresses to jahiliyyah—an era of moral ignorance and disorder. Religion structures human life, fostering ethical conduct and salvation through faith.

Despite Islamic spiritual guidance (bimbingan rohani Islam), deviations persist, evidenced by rising crimes like theft, rape, violence, murder, and drug abuse, increasingly perpetrated by youth. This guidance enlightens hearts per Islamic principles, aiding problem resolution for worldly and eternal felicity via devotional approaches strengthening ties to Allah.

Class II-A Correctional Institution in Kendari City houses 550 inmates (30% drug cases, 20% corruption, 50% others), offering weekly Islamic spiritual guidance by Ministry of Religious Affairs instructors. Beyond punishment, these programs instill positive values, religious depth, and life skills for post-release reintegration. Yet, observations over three weeks reveal low engagement, with many viewing sessions as mere routine; true participation fosters peace, motivation, and renewed purpose.

II. LITERATURE REVIEW

2.1 Perception

2.1.1 Definition of Perception

According to the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), perception refers to a direct response (or reception) to something or the process by which a person becomes aware of several things through their senses. Etymologically, the term "perception" originates from the Latin *perceptio*, derived from *percipere*, meaning "to receive" or "to take." Terminologically, there are several definitions of perception. Walginto describes it as a process of organizing and interpreting stimuli that are received by an organism or individual so that they acquire meaning and become integrated within the individual.

According to Muhadjir, the diversity of stimuli related to personal or social objects has been widely studied by scholars. Some focus on real people, others on photographs, films, diagrams, or voices. In a narrow sense, perception refers to vision—how one sees something—while in a broader sense, it means comprehension or understanding, namely how a person interprets or makes sense of something.

From these definitions, perception can be understood as the process of recognizing or exploring objects and events, interpreting them through the senses. Essentially, perception is a cognitive process experienced by every individual in understanding information from their environment—through sight, hearing, touch, feeling, and smell.

From a communication perspective, perception can be considered the core of communication, while interpretation is the core of perception, analogous to decoding in the communication process. This idea aligns with John R. Wenburg and William W. Wilmot's definition, "perception can be defined as the way an organism assigns meaning," and Rudolf F. Verderber's statement, "perception is the interpretation of sensory information."

Perception is called the core of communication because if our perception is inaccurate, effective communication becomes impossible. Perception determines which messages we select and which we ignore. The greater the degree of similarity between individuals, the easier and more frequent their communication becomes—eventually leading to the formation of cultural or identity groups.

2.1.2 Conditions and Process of Perception Formation

For an individual to be aware and capable of perceiving, the following conditions must be met:

a. The presence of an object being perceived.

The object produces stimulation that affects the sensory organs or receptors. This stimulation may come from external sources directly affecting the senses or from internal sources affecting the sensory nerves acting as receptors.

b. Sensory organs or receptors.

The sensory organs or receptors serve as tools for receiving stimuli. Additionally, sensory nerves are needed to transmit these stimuli to the central nervous system (the brain), which acts as the center of awareness and coordinates the necessary motor responses.

c. Awareness through attention.

In order to perceive something, attention is required. Attention serves as the initial step toward perception; without it, no perception can occur.

2.1.3 Factors Influencing Perception

a. Perceiver factors.

When an individual observes another person as the target of perception and tries to understand them, this understanding—as a cognitive process—is strongly influenced by the observer's personality traits. Key factors include self-concept, values and attitudes, past experiences, and expectations. Individuals with a high self-concept and a mentally healthy outlook tend to view others more positively and optimistically than those with a low self-concept. People with authoritarian values and attitudes will perceive differently from those with liberal values. Past experiences, serving as a foundation of knowledge, also shape perception. Expectations frequently provide a framework that guides how one evaluates others.

b. Situational factors.

Situational influences in the perceptual process include selection, similarity, and perceptual organization. Normally, individuals focus on objects they find more appealing. This cognitive process is known as information selection regarding the existence of a physical or social object. The second element, similarity, refers to the tendency in social perception to categorize others into more or less similar groups. Humans generally tend to fit others or physical objects into pre-existing mental frameworks.

The third element, perceptual organization, describes how individuals tend to understand others logically and systematically. When new information is received, they try to fit it into existing patterns.

c. Object factors.

Several characteristics within the object itself can significantly influence and shape social perception.

1. The first is uniqueness. Unique features in a person often attract attention and make them more noticeable.
2. The second is contrast. A person stands out more easily when their characteristics differ from those of their physical or social environment.
3. The third is size and intensity. For example, a beauty queen with distinctive physical attributes and striking appearance draws more attention compared to an average girl.
4. The fourth is proximity. People working in the same department, for instance, tend to be perceived as having similar traits due to their close relationship.

2.2 Prisoners

The *Legal Dictionary* defines a prisoner as an individual serving a criminal sentence within a correctional institution. This concept is intrinsically linked to Articles 272, 280, 281, and 282 of Law No. 8 of 1981, which stipulate that if an individual sentenced to imprisonment or confinement receives a subsequent similar sentence prior to completing the initial one, the sentences must be executed consecutively, commencing with the earlier imposed penalty.

A prisoner constitutes a convicted offender (subject) who has perpetrated a prohibited act (object), incurring a sanction (punishment) that results in the deprivation of liberty during the incarceration period. J. C. T. Simongkir differentiates between a "convicted person" (*terhukum*) and a "defendant" (*terpidana*), positing that the former refers to an accused whose culpability in a criminal act has been judicially established.

Under Islamic jurisprudence, criminal law is termed *fiqh jinayah*, wherein *jinayah* denotes acts interdicted by *syara'* (Sharia), encompassing violations against life, property, or other interests. More precisely, it comprises all legal provisions governing criminal conduct by a *mukallaf* (religiously accountable individual). *Fiqh jinayah* systematically examines prohibitions and mandates in the Qur'an and Prophetic Hadith, along with sanctions for transgressions thereof.

Legal history is indispensable for comprehending juridical knowledge. Soejono Soekanto asserts that it elucidates connections between contemporary norms and historical precedents, punishments and future societal evolution, and punitive measures amid social transformations. The term "pidana" (crime/punishment) was formalized via Article VI of Law No. 1 of 1946, inaugurating the *Criminal Code (KUHP)*, notwithstanding the retention of "hukum penjara" in Articles IX–XV.

Prof. Van Hamel conceptualizes *straf* (punishment) in modern positive law as a case-specific affliction imposed by state authority—guardian of public order—upon violators of enforceable legal norms. Herein, prisoners are societal members judicially isolated to safeguard the community. Per Article 2 of Republic of Indonesia Law No. 12 of 1995 on Correctional Systems, prisoners are convicts undergoing liberty deprivation in penitentiaries. They bear a juridical defect from norm violations, punished via imprisonment or detention.

2.3 Islamic Spiritual Counselors

The *Great Dictionary of the Indonesian Language (KBBI)* defines a counselor (*pembimbing*) as one who guides or directs. An Islamic spiritual counselor voluntarily aids those seeking spiritual advancement, primarily by enabling prisoners (clients) to harness innate spiritual capacities for surmounting existential challenges. Thus, they furnish guidance, instruction, and precepts to individuals or groups, cultivating faith-aligned self-reliance for problem resolution, as exemplified in Qur'an 3:104 (Surah Ali 'Imran).

2.3.1 Qualifications for Islamic Spiritual Counselors

Qualifications encompass:

- a. Exemplary moral character.
- b. Complete reliance upon Allah (*tawakkal*) in all endeavors.
- c. Profound patience, particularly in prisoner interactions.
- d. Emotional equanimity, mastering personal and counselees' affective states.
- e. Persuasive rhetoric to dispel doubts and affirm efficacy.

2.3.2 Islamic Spiritual Guidance

Islamic spiritual guidance entails rendering assistance for corporeal or metaphysical adversities, spanning present and future exigencies, via mental-spiritual fortification to leverage innate faculties through faith (*iman*) and devotion (*taqwa*).

"Guidance" (*guidance* in English, from *guide*) signifies directing, leading, instructing, or advising. Scholarly delineations include:

- a. McDaniel (1996): A service integrating orientation, educational-vocational information, personal inventories, counseling, and placement.
- b. Mortensen and Schmuller (1979): An educational adjunct furnishing personalized opportunities and expert support for democratic capacity realization.
- c. Hellen: Continuous, technique-mediated aid by qualified counselors to optimize individual potentials.

Synthesis yields guidance as targeted aid enabling self-responsibility, potential development, and adversity transcendence. Islamic spiritual guidance aligns lives with Divine ordinances (Allah SWT), attaining felicity in both worlds.

2.3.3 Objectives and Functions of Islamic Spiritual Guidance

Islamic spiritual guidance aims to enhance and cultivate human patience regarding their existence as Allah SWT's caliphs on earth, ensuring their activities and behaviors align with life's purpose: worshiping and serving Allah SWT. It helps individuals realize their full potential as complete humans to attain happiness in both worldly and afterlife realms.

1. Assist individuals in avoiding problems.
2. Help individuals overcome current problems.
3. Enable individuals to maintain and develop positive situations or conditions, keeping them good or improving them to prevent becoming sources of problems for themselves or others.

Theoretically, guidance functions as a facilitator and motivator for clients to resolve life problems using their

own abilities. Counselors provide services to activate clients' physical and psychological potentials in facing and solving life difficulties perceived as developmental barriers.

Thus, Islamic spiritual guidance encompasses general and specific objectives, with functions formulated as follows:

1. Preventive function: Helps individuals prevent or avoid emerging problems.
2. Curative function: Assists in solving current problems.
3. Preservative function: Helps transform poor situations into good ones and sustain that goodness.
4. Developmental function: Supports maintaining and enhancing already good conditions to prevent new problems.

In summary, Islamic spiritual guidance prevents issues, aids problem-solving, and develops situations faced by inmates. Implementation aligns with inmates' growth, considering their abilities and desires, applicable in correctional institutions. Its fundamental function is helping individuals resolve problems without creating new ones.

2.3.4 Materials of Spiritual Guidance

Materials delivered in Islamic spiritual guidance include:

1. Aqidah: Core beliefs forming the foundation of a Muslim's behavior.
2. Prayer and supplication: Ways to draw closer to Allah through obligatory prayers and supplications as means to seek help and complain to Him.
3. Akhlak: Customs, habits, or behavioral systems based on values, which can be good or bad depending on the foundational principles.
4. Dhikr and istighfar: Practices used by spiritual guides for inmates to foster closeness to Allah and seek forgiveness for past deeds.

2.3.5 Methods of Spiritual Guidance

Direct method: Involves face-to-face communication between the counselor and the guided individual, divided into:

1. Individual method: One-on-one direct communication.
2. Group method: Direct communication with inmates in groups.

Indirect method: Guidance via mass media, conducted individually or in groups.

Exemplary method: Counselor serves as an ideal role model whose polite behavior is emulated.

2.4 The Need for Islamic Counseling Guidance

Islamic counseling guidance provides assistance to align individuals' religious lives with Allah's decrees, achieving worldly and afterlife happiness. Humans are inherently religious beings, but environmental influences from family or society may lead some to neglect or reject faith, even becoming atheists, though many implicitly believe in a Higher Power.

Religious life presents problems for both believers (facing internal/external temptations) and non-believers (confusion over suitable faiths). Thus, guidance and counseling are essential for all to choose the best path—for Muslims, one yielding eternal afterlife happiness beyond worldly gains. Islamic counseling uses religious values to prevent and treat human-induced issues like social ills, family, personal, or learning problems. In prisons, religious coaching fosters inmate awareness for smooth societal reintegration without past behavioral stigma, though success requires tailoring to inmates' diverse religiosity and conditions.

2.5 Definition of Prisoners

Before discussing the definition of prisoner guidance, the term "prisoner" (narapidana) must first be clarified. Prior to the use of "narapidana," terms like "orang penjara" (prisoner) or "orang hukuman" (convicted person) were used. Article 4 Paragraph 1 of the Gestitchen Reglemen (Prison Regulations) Stb No. 708 states that prisoners include: (1) those serving prison sentences (Gevangenisstraf) or confinement (Berharde); (2) preventive detainees; (3) those held as hostages (gijzel); and (4) others lawfully placed in prison without loss of liberty sentences.

This outdated provision reveals a gap, as individuals could become prisoners without a court process if a valid warrant existed, blurring the line between prisoners and detainees. Indonesia's Law No. 12 of 1995, Article 1(7), defines a prisoner as a convicted person serving a sentence of loss of liberty in a Class II/A State Detention Center. The Compilation of Indonesian Justice Ministry Regulations on Guidance (2009:131), Chapter II No. 10, describes a prisoner as a convicted person whose court decision has final legal force.

Scholars like Salmin Budi Santoso (2008:22) define prisoners as humans punished by a judge for violating legal norms, while A. Hamzah (2006:389) calls them convicted persons placed in correctional institutions by court order. Law No. 12 of 1995, Article 1(6), defines a convicted person (terpidana) as someone sentenced by a court decision with final legal force. Thus, a prisoner is someone punished for a legal violation by a final court decision; those in ongoing court processes remain detainees, even in Class II/A facilities, until a final ruling.

2.5.1 Definition of Prisoner Guidance

Soejono (2002:152) associates guidance (pembinaan) with "treatment" in penalogy, meaning good treatment aimed at improvement. Mochtar Kusumaatmaja, in a 1976 speech as Justice Minister, explained "bina" as processing and directing (2006:8), while Soemari (2001:16) views it as building through re-education to make something good.

Prisoner guidance thus builds intelligence, skills, and personality for future life. Soewardjo (2008:3) defines it as firm guidance toward growth with orderly supervision, redirecting harmful traits positively. Community guidance emerged with the Directorate of Community Guidance and Child Rehabilitation, focusing on re-socialization for those at risk of moral decline.

It prevents and heals social issues, later termed "community guidance": assistance for those convicted of

crimes, handed to law enforcement for norm-based rehabilitation using community resources. This applies to conditional sentences, parole, and pre-release leaves, emphasizing prevention in society.

2.5.2 Catur Dharma Narapidana

Prisoner guidance is a therapeutic process to cure life's deviations from personal weaknesses. Approaches include behavior codes like Catur Dharma Narapidana (Four Prisoner Oaths), per the Indonesian Justice Ministry (2000:9):

1. We prisoners pledge to become moral Pancasila humans and active, productive developers.
2. We realize and regret our past legal violations and promise never to repeat them.
3. We sincerely accept guidance, encouragement, reprimands, and obey, respect correctional officers.

General goals align with national development: strengthening faith (mental resilience) and enabling normal group integration in detention and post-sentence society. Specific aims include restoring self-esteem and optimism, gaining life skills for independence and national development, becoming law-abiding with discipline and social solidarity, and fostering patriotism.

Activities for prisoners prevent negative thoughts like escape attempts and facilitate court processes, beyond mere time-filling. Here's a more academic version of the translation, refined for formal scholarly use such as theses, journal articles, or official reports on correctional systems. It employs precise terminology, enhanced structure, and concise phrasing while preserving the original meaning.

2.5.3 Post-Release Guidance for Ex-Convicts

Guidance for ex-convicts primarily relies on societal moral responsibility, given their restored freedom. To facilitate their reintegration and adjustment to community life, sustained engagement remains essential, aiming to:

1. Instill a sense of capability as individuals and Indonesian citizens to contribute to national interests, akin to other citizens.
2. Position them as constructive societal elements fostering positive perceptions of the correctional system.

2.5.4 Objectives of Correctional Rehabilitation

These objectives emphasize humane and educational approaches to uphold order, truth, and justice grounded in Pancasila. M. Djakaria (2006:32) articulates that rehabilitation within the correctional system cultivates independent, productive individuals who are:

1. Pancasila-oriented (knowledgeable, faithful, and action-oriented);
2. Law-abiding; and
3. Beneficial to the nation and state.

The Director General of Corrections further specifies goals including recidivism prevention, active participation in national development, and attainment of worldly and spiritual fulfillment.

2.5.5 Societal Role and Systemic Implications

Rehabilitation transforms inmates, clients, and juveniles into God-fearing citizens, extending beyond prison walls into community settings through active societal involvement. This mental-spiritual approach (encompassing religion and Pancasila) restores self-worth and equips individuals with vocational skills for independent, productive lives.

2.5.6 Implementation Challenges and Strategies

Systematic efforts promote repentance, error acknowledgment, and commitment to societal utility. Success demands heightened officer competence amid limited resources, necessitating efficient resource management for optimal outcomes

III. RESEARCH METHOD

3.1 Research Location

The research was conducted at the Office of the Class IIA Correctional Institution (Lapas) in Kendari City, Southeast Sulawesi Province, located on Captain Piere Tandean Street, Baruga District.

3.2 Types and Sources of Data

This research utilizes data derived from various literature related to the study. Since this research employs a normative approach, the data used is secondary data. The secondary data used in this study consists of the following:

- a. Primary legal materials — legal sources that have binding authority, including laws and regulations or other related legal instruments. These include written government documents such as the *Criminal Code (Kitab Undang-Undang Hukum Pidana)*.
- b. Secondary legal materials — supporting materials such as books, online sources, journals, newspapers, academic papers, undergraduate theses, master's theses, and dissertations.
- c. Tertiary legal materials — materials that provide guidance or clarification of primary and secondary legal sources, including dictionaries and encyclopedias. Additionally, books on legal research methods and writing techniques are also used to explain research and writing methodologies.

3.3 Data Collection Techniques

The data collection techniques used in this research include both Field Research and Library Research, as follows:

a. Field Research

This method involves direct visits to the research location to obtain data relevant to the discussed issues. The

procedures include:

1. Observation, conducted on-site to gather required data through direct observation.
2. Interviews, carried out through direct questioning of individuals related to the research topic.
3. Documentation, which involves collecting relevant data from published documents owned by the Class IIA Correctional Institution of Kendari.

b. Library Research

This research method involves reading books, articles, and other written materials available in libraries that relate to the issues being examined by the researcher.

3.4 Data Analysis

After data collection, the data is analyzed qualitatively by examining and correlating the obtained information with relevant legal principles and provisions. The analysis employs a deductive reasoning process, moving from general concepts to specific conclusions. Through normative analytical instruments, such as legal interpretation and construction, this approach aims to produce general conclusions addressing the identified problems and research objectives.

IV. RESEARCH RESULTS AND DISCUSSION

4.1 Spiritual Guidance Programs for Inmates at Class II/A Kendari Correctional Institution

In carrying out spiritual guidance activities for inmates at the Class II/A Kendari Correctional Institution, the spiritual counselors do not work independently but receive assistance from various parties, such as prison officers and the Head of Rehabilitation. To ensure the success of these programs, cooperation and coordination between superiors and subordinates are essential so that spiritual guidance for female inmates can be effectively implemented. The success of the spiritual guidance programs at the Class II/A Kendari Correctional Institution requires the support of qualified personnel who specialize in different areas of inmate rehabilitation. The implementation of the spiritual programs is assisted by those involved in the process, namely:

1. Head of the Class II/A Kendari Correctional Institution, serving as the supervisor and person in charge of all guidance activities.
2. Head of Rehabilitation Division, coordinating both the spiritual counselors and the female inmates at the facility.
3. Representatives from the Ministry of Religious Affairs, acting as coordinators for spiritual services and jointly formulating programs with the Head of Rehabilitation.
4. Ustadz Yusuf Sag, a preacher who regularly provides sermons and motivational talks for the inmates.
5. Prison officers and guards who assist in organizing and monitoring the programs.

The spiritual guidance programs conducted by the mentors at the Class II/A Kendari Correctional Institution cover various activities, both organized by the institution itself and the Ministry of Religious Affairs. According to the Head of the Institution, the main programs include:

4.1.1 Religious Lectures

Religious lectures are intended to deliver messages and advice to audiences for moral and spiritual improvement. These sessions can be held anywhere and anytime by anyone qualified to do so, with the aim of encouraging good deeds and spiritual growth. Similarly to *dakwah*, these lectures invite people to strive for happiness in both this world and the hereafter.

At the Class II/A Kendari Prison, religious lectures are held several times a week—on Mondays, Tuesdays, Wednesdays, and Fridays—from 10:00 a.m. to 1:00 p.m. While waiting for the preacher to arrive, inmates usually perform *duha* prayers, read the Qur'an, or borrow books from the prison library. Each week, different preachers assigned by the Ministry of Religious Affairs deliver the lectures, either in short or general sessions held in the prison mosque.

The themes discussed in these sessions typically include:

1. Gratitude (*Syukur*): Encouraging inmates to appreciate Allah's blessings and accept their circumstances with patience and thankfulness.
2. Faith (*Aqidah*): Teaching inmates the importance of strong belief in God, helping them understand divine values and strengthen their spiritual foundation.
3. Morality (*Akhlak*): Guiding inmates to develop good character and ethical behavior based on the Qur'an and Hadith, to help them reintegrate into society as morally upright individuals.

4.1.2 Reading and Listening to Hadith

Preachers from the Ministry of Religious Affairs often read and explain hadiths of the Prophet Muhammad (peace be upon him) to female inmates, aiming to expand their religious knowledge. Inmates are also provided with hadith books so they can read and study independently. This program, proposed by the Head of Rehabilitation, includes regular study sessions in the mosque where inmates discuss and interpret hadiths together, under the guidance of the spiritual mentors.

4.1.3 Learning *Iqra* and the Qur'an

Many female inmates at the Class II/A Kendari Correctional Institution are unable to read the Qur'an; only a few have the ability. Therefore, Ustadz and Ustadzah from the Ministry of Religious Affairs are assigned to assist inmates in learning *Iqra* and Qur'anic recitation. The goal is for inmates to be able to read and live by the Qur'an upon their release. To encourage participation, certificates are given to those who show enthusiasm and progress in

learning.

4.1.4 Religious Development (*Pembinaan*)

Rehabilitation activities in the prison emphasize equal treatment, education, and guidance. Religious development involves helping female inmates internalize Islamic teachings and values so they become part of their daily lives. The main activities include:

1. Five Daily Prayers: Inmates are required to perform their prayers regularly to build discipline and spiritual closeness to Allah. Female inmates, due to facility restrictions, perform their prayers inside their rooms.
2. Duha Prayer: Inmates are encouraged to perform *duha* prayer in the morning, as it brings peace and spiritual rewards.
3. Moral Development: Lectures focus on moral behavior toward God, people, and the environment, reinforcing ethical character.
4. Religious Awareness: Spiritual counselors from the Ministry of Religious Affairs guide inmates to repent and refrain from repeating past mistakes.

4.1.5. Commemoration of Islamic Holidays

Spiritual counselors and prison officials also celebrate Islamic holidays with special activities, such as commemorations during Ramadhan, Isra and Mi'raj, and the Prophet's birthday (*Maulid Nabi*).

During Ramadhan, several activities are held:

1. Fasting Guidance – Inmates are encouraged to fast and are given lessons about the rules and virtues of fasting.
2. Evening Tarawih Prayers – Led by invited preachers from the Ministry of Religious Affairs or local Islamic universities.
3. Short Sermons (*Kultum*) – Delivered after *Isha* prayers to enrich inmates' religious knowledge.
4. Qur'an Recitation (*Tadarus*) – Group recitations are held regularly, allowing inmates to practice and improve their recitation.
5. Isra and Mi'raj or Prophet's Birthday Celebrations – Including Qur'an recitations, sermons, and religious competitions such as *nasyid* or speech contests.
6. *Dhikr* (Remembrance of Allah)

Inmates also perform regular *dhikr* sessions for about ten minutes daily. This practice helps them maintain peace of mind, reduce anxiety, and strengthen their spiritual resilience during their time of imprisonment.

4.2 Methods of Spiritual Guidance: Inmates' Perceptions of the Existence of Spiritual Guidance in Kendari Correctional Institution

Several methods are used by spiritual counselors in providing spiritual guidance at the Kendari Correctional Institution. The main methods include the following:

1. Lecture Method

A lecture is a message aimed at providing advice and guidance to an audience who listens as participants. A public lecture refers to a speech delivered to a general audience or the wider community, intended to offer moral or spiritual advice without specific limitations regarding the listeners' age or background. The topic can vary depending on the event. Spiritual counselors usually deliver lectures that emphasize moral motivation and encouragement. The content is not only about worldly matters but also about spiritual and afterlife values.

2. Question-and-Answer Method

After delivering the lecture, spiritual counselors provide an opportunity for a question-and-answer session. This aims to allow inmates to ask questions and express their thoughts or emotions freely. The question-and-answer method encourages inmates to participate actively in the guidance process and helps them better absorb the material presented by the counselor. It also provides a safe space for inmates to express their uncertainties or seek clarification about topics they do not understand.

3. Personal Consultation between Counselor and Inmate

Counselors also offer private consultation sessions for inmates who wish to discuss personal matters directly. These sessions are usually sought by inmates who wish to share confidential issues that cannot be disclosed publicly. This method helps inmates open up more comfortably to their counselors. The counselor's warmth and empathy are essential during these consultations to help inmates feel safe and supported.

4. Reading and Interpreting Hadith and Qur'anic Verses

Reading and interpreting Hadith and the Qur'an are conducted to help inmates understand the messages and teachings contained within them. This activity equips inmates with spiritual knowledge that can be applied after their release. Understanding and practicing the teachings of the Qur'an play an important role in guiding former inmates toward a better life and preventing them from repeating past mistakes or engaging in unlawful behavior.

V. CONCLUSION AND SUGGESTIONS

5.1 Conclusion

Based on the research conducted at Class II/A Correctional Institution of Kendari City, the following conclusions can be drawn:

1. The spiritual guidance program, which is conducted three times a week, routinely provides inmates with motivation, short religious lectures, and other spiritual activities. The methods used in delivering the guidance include both individual and group approaches.

2. The role of spiritual counselors at the Class II/A Correctional Institution of Kendari City is to consistently provide guidance, motivation, direction, and moral support based on the Qur'an and Hadith, in order to lead inmates toward a better path.

Inmates' perceptions of the spiritual guidance program at the Class II/A Correctional Institution of Kendari City indicate that female inmates feel very happy and grateful for its implementation. They feel their lives have become more meaningful and well-organized after regularly participating in the spiritual guidance sessions each week. Furthermore, the program has inspired them to strengthen their faith and devotion to Allah SWT. So far, the counselors have performed their duties very well, resulting in many female inmates being released with improved behavior and stronger religious understanding.

5.2 Suggestions

To ensure the continued success of the spiritual guidance program at the Class II/A Correctional Institution of Kendari City, the researcher offers the following recommendations:

1. Emphasize that all inmates should participate in the spiritual guidance program. Although religious practices cannot be forced upon individuals, this recommendation is intended for the benefit of inmates and to acknowledge the efforts of the counselors who dedicate their time to this program.
2. The institution and the spiritual counselors should provide or lend religious storybooks or other beneficial reading materials for inmates. This will help expand their knowledge and perspective through reading. This recommendation is addressed to the Class II/A Correctional Institution of Kendari City.
3. Correctional officers and spiritual counselors should continue to encourage inmates to actively participate in the weekly spiritual guidance sessions. Some inmates may join only to receive attendance certificates; therefore, continuous motivation from counselors is essential. This recommendation is directed to both the spiritual counselors and the Class II/A Correctional Institution of Kendari City.
4. Increase students' understanding of correctional institutions, particularly students majoring in Islamic Guidance and Counseling, as they can gain valuable learning experiences and insights from practice at such institutions.

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