

Islamic Educational Transformation through Inmate Social Interaction at Palu Correctional Facility Class II A, Central Sulawesi

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Abstract

Rehabilitation system adopted by correctional facility is based on Pancasila. All incarcerated men are rehabilitated there with the goal to make them repent, be law-abiding citizens, and uphold moral values. Correctional facility comes as a rehabilitation place to improve social interaction so that inmates can be received by their social environment once they are released from prison. At this point, the researcher focuses on Islamic educational transformation through inmate social interaction training program at Palu correctional facility class II A. This research uses descriptive quantitative design with social legal approach to observe patterns of inmate social interaction. The result of research points out that Islamic educational transformation which is packed into rehabilitation programs and correctional educational activities is remarkably emphasized in inmate social interaction. In this case, Islamic educational transformation applied in Palu correctional facility class II A is defined as ultimum remedium, correctional activities emphasizing on process-based approach. Rehabilitation process given to inmates is able to improve insight and awareness of ethical and moral values in their social interaction. Therefore, when returning to society they can be accepted by social environment as good responsible people.

Keywords: Transformation, Islamic Education, Social Interaction, Inmate

Abstrak

Pemasyarakatan diberikan kepada narapidana di LAPAS sebagai wadah memperbaiki interaksi sosial narapidana sehingga dapat diterima kembali oleh lingkungan sosialnya. Dalam konteks ini, Peneliti mengkaji pembinaan interaksi sosial narapidana berbasis pendidikan Islam di Lembaga Pemasyarakatan Kelas II A Palu. Penelitian ini merupakan penelitian kuantitatif deskriptif dengan pendekatan yuridis sosiologis (social legal

approach) untuk melihat pola interaksi sosial narapidana. Adapun metode penentuan sampel memakai rumus Slovin. Hasil penelitian menunjukkan bahwa pembinaan interaksi sosial narapidana, didasarkan pada nilai-nilai pendidikan Islam yakni sikap saling menghargai, berbagi dan memberi manfaat pada orang lain yang dikemas dalam program dan kegiatan pembinaan. Pembinaan interaksi sosial narapidana berbasis pendidikan Islam di Lembaga Pemasyarakatan Kelas II A Palu adalah upaya ultimum remedium, yakni pembinaan lebih menekankan pada pendekatan berbasis proses. Pembinaan yang diberikan dapat memperbaiki wawasan dan kesadaran pada nilai-nilai etika, akhlak dan moralitas narapidana dalam melakukan interaksi sosial dan dapat diterima kembali secara wajar sebagai seorang warga yang baik dan bertanggungjawab.

Kata Kunci: *Pembinaan, Interaksi Sosial, Narapidana, Pendidikan Islam*

Introduction

When people live in a very simple way a long time ago, crime committed in the society could be immediately resolved at that moment. Formal leaders such as a king have the authority to sentence whomever committing crime. Therefore, it does not need particular place to arrest criminals while waiting for execution.

As times change and people life becomes more complicated, it is inevitably necessary to have a place functioned to arrest villain. However, judges need more time to decide a case. Being arrested and held pending sentencing, then people who commit the crime are placed in a building called jail which is then known as correctional facilities.¹

Based on Ministerial Decree Year 1990 about types of rehabilitation programs, the patterns of them are divided into two aspects; character building and self-reliance.² Character building aspect includes any training

¹ Dr. Sahardjo, "When Serving as Justice Minister, Was the Person Who First Bore Rehabilitation Concept in Correctional Facilities. Therefore, since April 1964, the Name 'jail' Was Officially Replaced by 'correctional Facility' (Nationally Known as Lembaga Pemasyarakatan (LAPAS)) Which Regards Human Rights and Concerns on Correctional Education Program for Inmate.," n.d. P.A.F. Lamintang and Theo Lamintang, *Hukum Penitensier Indonesia*, (Jakarta: Sinar Grafika, 2010), page. 165. Compare to A. Josais dan Simon R-Thomas Sunaryo, *Studi Kebudayaan Lembaga Pemasyarakatan di Indonesia*, (Bandung: Lubuk Agung, 2010), page.12.

² "Indonesian Justice Minister Decree Number 02-PK.04.10 of 1990 about Inmate Rehabilitation Program," n.d.

programs focussing on religious awareness, social awareness, intellectual awareness, and legal awareness as well as particular correctional training to help inmate to reintegrate into society.

Correctional facility rules formulated in Constitution Number 12 of 1995 are substantially considered well-suited.³ Rehabilitation programs conducted by the prison officers through such a system should make inmates repent and prevent their return to a life of crime. However, in fact the number of those re-offending and eventually going back to prison is high.

Therefore, it is essential to deliver better services of training and correctional education program which start from providing competent correctional officers with high integrity regarding the fact that they play role as structural sub-system to reach such a goal of correctional facility. Otherwise, society contribution is demanded either by an effort to collaborate in carrying out training program or correctional education or by receiving inmates when returning into the community as its cultural sub-system.

Correctional education given to inmates in correctional facilities (LAPAS) comes as a medium to build their character so that they can change and be acceptable into their social environment.⁴ Therefore, inmates expectedly are ready to re-entry into society at large as law-abiding citizens who understand norms in the community upon exit from prison.

Then, Islamic educational transformation through inmate social interaction should be carried out by highly regarding human right. In constitutional state, human right is not a mere technical term, but it is constitutionally recognised. The so-called human right should be proven in action instead of propagandizing it to gain international recognition as a country respecting for human rights.

People who committed crimes or were involved in criminal activities are treated in accordance with principles of human rights. But, practically, as a matter of fact, inhuman treatments are frequently found at correctional

³ Niniek Suparni, *Eksistensi Pidana Denda Dalam Sistem Pidana Dan Pemidanaan* (Jakarta: Sinar Grafika, 2007), 102.

⁴ "Constitution of the Republic of Indonesia Number. 12 of 1995 about Correctional Institution," 2nd Edition (Jakarta: Gunung Agung, tt., 2002), 207.

facilities. Consequently, it makes inmates worse both physically and mentally. Obviously, it contradicts with the purpose of why such a correctional facility is built.

Similarly, it takes place in Palu correctional facility class II A. Seemingly, correctional facility has already failed to play its role and functions as mandated by constitution, while ironically facilities and infrastructures improve significantly and the quality of human resources enhances more as well. In addition, it is also supported by more sophisticated tools. At this point, it is extremely interesting aspect to review what factors which make correctional facility fail to perform its function and duties are.

Then, that the number of people who returning to criminal activities and the rate of recidivism still remain relatively high is a proof of the failure of correctional system at prison. Such a high rate of recidivism shows that inmates so far are yet helped to rectify their character and change attitudes during serving a sentence at correctional facilities.⁵ In other words, inmate rehabilitation through progressive treatment program at Palu correctional facility class IIA has not yet reached the result as expected.

Furthermore, Islamic educational transformation through attitude improvement is relevant to the purpose of correctional facility which is aimed to train and educate inmate to be a law-abiding citizen and acceptable when reintegrating into society. Therefore, it is reasonably important to anticipate social problems that inmate faces during prison life at Palu correctional facility class IIA or after incarceration by Islamic educational transformation through inmate social interaction.

From the early observation at Palu correctional facility class II A, it is found that the main factor of the failure is caused by neither incompleted facilities or infrastructures nor incompetent trainers. Yet, correctional education method applied so far has been ineffective instead. In fact,

⁵ It needs to understand that the concept of correctional facilities (LAPAS) does not merely formulate the goal of imprisonment. Yet, it explains a multilateral-oriented correctional education system that using any potential aspect-based approach either from individual or communal potency as a whole (community base treatment). Heru Susetyo, *Sistem Pembinaan Narapidana Berdasarkan Prinsip Restorative Justice* (Jakarta: Badan Pembinaan Hukum Nasional, 2013), 120.

rehabilitation programs do not make inmates repent and even some of them are re-offending once released from prison.

This research is significantly important to give idea contribution to the efforts of correctional education improvement for mental and moral development of inmate in its relation to Islamic educational transformation at Palu correctional facility class II A. The findings show that correctional training programs have not reached maximum result yet as expected. Therefore, more innovative methods which conform to circumstantial factors improving continuously at correctional facility are urgently needed.

Furthermore, the research is aimed to describe and identify any factors which make the result of correctional education program ineffective as expected. As such, rehabilitation programs of Palu correctional facility class IIA need to evaluate and review in order to reveal objective facts about the reason why the so-called program does not work well as required. In turn, the findings of research serve as the basis consideration in managing more creatively effective innovative rehabilitation program through Islamic educational transformation.

However, the writer is not the first person who investigates such an issue at Palu correctional facility class IIA. Indeed, several previous researchers have focussed on similar issues for their scholarly papers published on journal or to meet the academic requirements. Different from such previous studies, this research focusses particularly on Islamic educational transformation through correctional education model of inmate social interaction. This specific study has not been carried out by previous researchers.

One of several researches is conducted by Mur'aeni Mursanib (1993, "The Influence of Palu Correctional Facility Class II A towards Inmate Rehabilitation from Social-Pedagogic Perspective"). Using analytical descriptive method with social-pedagogic approach, Mursanib focused on the role of correctional facility as a state institution which was responsible for inmate rehabilitation programs. The findings showed that correctional education programs for inmates had not yet run in a maximum way due to the lack of facilities, too many different ethnics, limited correctional officers and the quantity of inmates exceeding the capacity of correctional facility.

Overall, it does not discuss moral values and spiritual education within rehabilitation program.

Next, Hamka Naping (2012) in “Implementation of Rehabilitation System at Palu Correctional Facility Class II A” discussed the steps of correctional education process.⁶ By using descriptive-qualitative method, Naping only explained his findings that rehabilitation education process consisted of some steps; introduction, such as orientation and admission program, and implementation steps including assimilation and integration program which had not yet been executed optimally. However, Naping did not give a new idea as an alternative solution to resolve the problem. So, it is the point which differentiates the writer’s study from previous researches in which the findings of this study lead to new design of correctional education program.

Islamic education certainly is intended to bring balance to the relationship among numerous communities or various groups.⁷ It has a number of learning and teaching models such as public schooling which is also known as formal education and non-formal education-educational practices which takes place outside the formal educational system.⁸ Therefore, Islamic education comes as an effective medium to instill values of social ethics. New paradigm which should be built then is how to make Islamic education able to inspire the practice of social interaction as taught in Islam. As such, the values of Islamic education are expected to be a guide of life which is able to influence people’s attitude and personality on their social interaction.

Thus, Islamic educational transformation through the so-called social interaction is extremely important for inmates to rebuild spirit of life and to improve their chance of success for post prison life. The values of morality

⁶ This article actually is developed from research project written by Mardiana in which Hamka Naping becomes her thesis advisor. See, Mardiana, “Impelementasi Pembinaan Narapidana Di Lembaga Pemasyarakatan Kelas II Palu” (Hasanudin University, 2012).

⁷ Rohinah, “Filsafat Pendidikan Islam: Studi Filosofis Atas Tujuan Dan Metode Pendidikan Islam,” *Journal of Islamic Education* Vol. II No. 2 (Desember 2013): 311.

⁸ M. Khoirul Hadi, “Abdurrahman Wahid Dan Pribumisasi Pendidikan Islam,” *Hunafa: Jurnal Studi Islamika* Vol. 12 No. 1 (June 2015): 204.

and Islamic education meet the need of solution for their social problem. These values are functioned as a common platform in interaction which gives impact on communication skill to actualize the value of togetherness in their social interaction. In other words, instead of being the source of problem, the fundamental values of Islamic education always come as an answer.

Then, this research offers a new integrated approach to formulate models of correctional education program. Islamic educational transformation through inmate social interaction is carried out towards some steps of self-realization process in which values of humanity are highly regarded. Its impact can be seen from the change of inmates' attitudes and behaviors once they are released from prison as a platform to behave in society.

Eventually, Islamic educational transformation through inmate social interaction at Palu correctional facility class II A by using inculcation approach is such important that it helps inmate to rectify their attitude and behavior.

Islamic Educational Transformation through Inmate Social Interaction at Palu Correctional Facility Class II A

Inculcation approach is deemed as a successful way to resolve social problem. It is essential to instill religious values to the young generation for national glory.⁹ These religious-based values should be the main underlying basis or principle for Islamic education. In turn, Islamic education has to be a catalyst for personal development. Thus, Islamic educational transformation through social interaction is going to be helpfully useful for human life.

Furthermore, Islamic educational transformation through such a social interaction is aimed to make inmates recognize and receive such Islamic values that they are able to be responsible for all decisions they choose according to their understanding in which the process starts with identifying, evaluating, and making the choice of attitude. As expected, by

⁹ Hujair AH Sanaky, *Pembaharuan Pendidikan Islam:Paradigma, Tipologi Dan Pemetaan Menuju Masyarakat Madani Di Indonesia* (Yogyakarta: Kaukaba Dipantara, 2015), 12.

these, inmates are able to learn something toward some processess of thinking, decision-making, and doing.

1. Inmate Social Interaction Training

This social interaction training program at Palu correctional facility class II A is an effort characterized as *ultimatum remidium* in which its orientation is how to make inmates repent and recognize the social consequences for their criminal activities so that they can change to be better than before and reintregate into society well.

Social interaction training process begins since inmates go to correctional facility until incarceration ends. Throughout a process, social interaction is built through several steps; admission, assimilation, and integration into social environment. Admission process itself is well known as environmental recognition. Each inmate is explained about correctional facility situation. Next process is social interaction training which is carried out by assimilating inmate with the others in a limited way. Lastly, integration process is conducted by integrating him into social environment at large.

The so-called social interaction training is well accepted by inmates. The study shows that 70% of 40 respondents located in 4 different blocks rates it as good, and 21% of them rates it as adequate, while only 0,9% gives less response. It is due to the fact that inmate social interaction training program has already conformed to the concept of correctional facility. Also, it runs well as planned by correctional facility (LAPAS). We can see the answers from respondents on the findings that show 72% of them agrees with it, while 22% of population less agrees, and only 0,6 % is neutral (who might agree or not).

Islamic education delivers ethical values and moral values.¹⁰ Considering that humans tend to make so many mistakes and oversights that Islamic education plays its significant role as a guide of life to make humans repent and to lead to be good people. Therefore, relevance of ethical values and Islamic education morality becomes significantly important to inspire

¹⁰ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Ilmuan Muslim* (Yogyakarta: Pustaka Pelajar, 2015), hlm. 78.

any efforts of inmate social interaction training program at correctional facility.

Through such a social interaction training program, inmates at Palu correctional facility class II A are expected to be able to build a harmonious social relationship with Islamic education values-based, and possess noble morality as well as good attitudes in accordance with Islamic education values. Then, this Islamic educational transformation for further expectation hopefully could become a culture at correctional facility (LAPAS).

2. Islamic Educational Transformation through Inmate Social Interaction

Islamic educational transformation through social interaction at Palu correctional facility class II A gives emphasis on a humane approach. So, inmates should be treated humanely in order to prepare them to reintegrate into society with good social interaction. Any efforts correctional officers do to prepare them should be in line with constitution Number 12 Year 1995 about correctional facility system.

At institution level, the criteria of such a program is considered as successful in reaching the goal when all these values— attitude and behavior, tradition, and symbols— are completely practiced by all inmates within their social interaction in social environment.¹¹ It then comes as an effective medium to build attitudes and give recognition to inmates during prison life so that they have already prepared and been ready once returning into society.

Furthermore, the transformation of Islamic education through inmate social interaction at Palu correctional facility class II A has not yet reached optimal result. It can be seen from the findings pointing out that only 35% of population rates it as successful, while 25% of them rates as adequate, and 40% of respondents rates it as less successful. It means that such a program of Islamic educational transformation has run in a good way but it has not yet been effective owing to the fact that not all of inmates follow the whole set of correctional education programs due to lack of awareness.

¹¹ Tolib Setiabudi, *Pokok-Pokok Hukum Penitensier Indonesia*, 1st Edition (Bandung: Alfabeta, 2010), 99.

In this context, it is important to have a good strategy within Islamic education transformation process. Based on the findings, the strategy of Islamic educational transformation program at Palu correctional facility class II A needs to re-evaluate. 57% of respondents wants strategic improvement while 17% of them states no need for improvement and the others (26% of population) are neutral.

By involving all of present elements, Palu correctional facility class II A commits to provide optimal correctional services. A correctional officer should try to be a role model that is able to influence on inmates' attitudes and behaviors. Therefore, an interesting strategy of social interaction training program is urgently needed in Islamic educational transformation process.

However, inmates give various responses about social interaction training program at Palu correctional facility class II A. Generally, they give less positive responses inasmuch as not all of them accept such a program. Based on the data, only 45% of respondents gives good responses, 22% of them responds casually, and 33% of population gives no response at all.

Indeed, these facts are understandable since inmates have not yet realized how important ethical values and moral values are within social interaction. So, this is the reason why inmate social interaction training program does not work effectively. It should be noted that the purposes of social interaction training program at correctional facility are to build inmates to be good intellectual men who posses noble morality, good attitude, and spirituality.

3. Obstacles of Islamic Educational Transformation through Inmate Social Interaction

Eventhough inmate social interaction training program at Palu correctional facility class II A is fully supported by correctional officers and has good responses, still it has some obstacles. These obstacles come from inmates themselves and society which seemingly is less encouraging the assimilation program held by correctional facility (LAPAS).

According to the findings, the obstacles of such Islamic educational transformation program promptly arise from less supportive attitude of some inmates. It can be seen from the answer of respondents in which most of

them give less positive response about the program. Only 42% of respondents rates it as good, while 30% of them gives less response, and 28% of respondents gives no response at all.

Another obstacle comes from society which is less encouraging the assimilation program. This issue absolutely demands correctional officers' (trainers') serious commitment to carry out all of training programs. These obstacles discussed above surely should be serious problems to resolve by the chief of correctional facility through particular external policies in which such a training program needs to be socialized into society.

In addition, besides Palu correctional facility class II A, several other correctional facilities face similar problem. Dwiarmojo stated that society should participate in training program since the main purpose of the program is to prepare inmates to be accepted by the community. However, only a few of people like to participate while the others are being indifferent. Actually what inmates truly need is attention from their surroundings.¹²

Then, External strategy means that correctional officers should build such a good communication with people outside prison especially inmates' families that they support the assimilation program. It then is proven as an effective strategy by the fact that inmates and society give good responses. The percentage of respondents that agrees with the strategy correctional facility (LAPAS) applies is 65%, while 27% of them rates as adequate. Only 0,8% of those disagrees with it.

Correctional officers have to build good communication with inmates' families as well as people around since they should be involved in inmate social interaction training program. Moral values inmates learn from social interaction training program through Islamic educational transformation need to be supported by all elements of society especially their family and surrounding people.

¹² Haryanto Dwiarmojo, "Pelaksanaan Pidana Dan Pembinaan Narapidana Tindak Pidana Narkotika (Studi Terhadap Pembinaan Narapidana Di Lembaga Pemasarakatan Narkotika Klas II A Yogyakarta)," *Journal of Perspective* Vol. XVIII No. 2 (Mei 2013): 23.

Thus, correctional officers should find the strategy to resolve any problems faced during Islamic educational transformation process. Good communication and colaboration with family and people around are significantly important to support assimilation process in which it is usefull to make inmates able to build good characters and decide something wisely in their social interaction within social environment.

The so-called strategy —to build good communication with society especially inmates' families— succeeds in resolving any obstacles of Islamic education transformation through social interaction training program at Palu correctional facility class II A. The percentage of respondents which rates the strategy as success is 55% while 35% of respondents rates is as adequate. On the other hand, only 10% of them rates it as less successful.

The strategy which correctional officers apply is considered as a good choice inasmuch as the program of social interaction training for inmates reaches its goal only if it is fully supported by their family and surrounding people as well. As such, inmates hopefully have good character and contribution in prison life or society once they are released from prison.

Impact of Islamic Educational Transformation through Inmate Social Interaction at Palu Correctional Facility Class II A

That inmates succeed in building good attitudes and behaviors owing to Islamic educational transformation program through social interaction training is an effort to manifest ethical values and moral values in order to reach level of social reintegration and to rebuild relationship between inmates and society. Such social a interaction training is functioned as treatment of prisoners which is aimed to train instead of judging them.

Correctional officers at Palu correctional facility class II A are demanded to educate inmates to be good men with good personality. Besides being a part of moral value inculcation process of inmates, Islamic educational transformation through social interaction training program could reduce stigmatization by the community toward ex-convicts. Therefore, inmates are able to be accepted by society and to make social interaction, and they deserve the same treatment as other citizens as well.

1. Insight and Perception of Ethical Moral Values

Islamic educational transformation program through social interaction training at Palu correctional facility class II A gives impact on gaining insight and understanding about ethical values and moral values of inmates. As discussed above, social interaction training program is integrated with Islamic education so that inmates could easily understand ethical moral values in their social interaction.

Inmates are supposed to participate actively in all of these training programs in order to gain better understanding about ethical values and moral values in their social interaction. According to the findings, the percentage of respondents that justify such a statement above is significantly high (75%), while 25% of them less agrees, and 0,5% of them answers “do not know”.

Furthermore, the so-called program succeeds in improving inmates' understanding about ethical moral value issues in social interaction. So, as the flagship of program which is in accordance with the goal of correctional facility, Islamic educational transformation through social inmate training program should be sustained and improved more. Since it is easily found in all kinds of correctional educational activities, social interaction program which is integrated into Islamic educational values is considered as an effective way to transform Islamic education.

Furthermore, implementation of social interaction program which is Islamic educational values-integrated encourages inmates to understand ethical values and manners in speaking and behaving to fellow inmates, prison officers or people outside. Throughout implementation process, inmates are guided and encouraged to be accustomed to making social interaction in accordance with particular values they have learned during correctional education program at correctional facility.

The majority of respondents state that social interaction program which is integrated with Islamic education values at Palu correctional facility class II A is able to gain their understanding about concepts of social interaction. Most of inmates begin to understand about ethical manners when interacting with other people. 65% of respondents answers that they gain better understanding about ethical moral values, while 25% of them

states that it gives an ordinary effect on gaining their understanding of ethical moral values. Only 10% of respondents states that they do not know.

In turn, inmates more understand how to behave and interact with people at large. They more recognize some ethical manners such as politeness, mutual respect, and regarding others' right as basic principles of ethical values which should be practiced and implemented whenever and wherever they live. In addition, they increasingly obey the rule and apply ethical moral values when building communication with fellow inmates.

Such an Islamic educational values-integrated program at Palu correctional facility class II A educates inmates which one is deemed as good and bad attitude. This activity also teaches them to get used to implement good attitudes and behaviors in their daily life at prison or outside once re-entry into society.

Islamic educational transformation through social interaction program at Palu correctional facility class II A increasingly makes inmates have better attitude and behaviors in their social interaction with fellow inmates or correctional officers. Around 67% of respondents admits that they have better attitudes and open communication with other inmates while only 25% of them states that they have an ordinary change of their attitudes. The percentage of respondents which are neutral is very low (only 8%).

The ability of correctional officers to transform Islamic educational values into inmate social interaction is an achievement which should be appreciated. It is different from other researches, if we compare, for instance, with Mardiana's study (2012), which has not yet touched spiritual aspect of inmates. Instead, she focuses on steps of correctional educational program at Palu correctional facility class II A which has not yet reached such an optimal result that it does not succeed in rectifying inmates' attitudes and behaviors.¹³

This successful training program of Islamic educational transformation through social interaction of inmates at Palu correctional facility class II A should surely be maintained even more improved. As such, the presence of Palu correctional facility class II A undoubtedly could reduce

¹³ Mardiana, "Impelementasi Pembinaan Narapidana Di Lembaga Pemasyarakatan Kelas II Palu," 112.

their susceptibility to crime and recidivism. Even, there are ex-convicts who repent and commit not to returning to criminal activities.

In addition, this Islamic educational transformation program succeeds in giving awareness to inmates to be good men with better personality than before. All of activities within correctional education program are aimed to rectify any personalities of theirs which are considered as bad according to society and incompatible with prevailing legal norms. To carry out this program, correctional facility consistently collaborates with all of related parties.

2. Awareness of Ethical Moral Values

Basic concept of deterrence theory in criminology is to give punishment as a threat to avoid people from re-offending.¹⁴ It means that the use of punishment is intended to prevent people from having chance to commit crime which they may plan to do.

Furthermore, Islamic educational transformation through social interaction at Palu correctional facility class II A is successful to gain inmates' awareness of the importance of ethical moral values as reference to build a civilized social interaction. Such an inculcation method is integrated approach which is applied to change attitudes and behaviors of inmates'.

Based on the findings of research, Islamic educational transformation through social interaction training program at Palu correctional facility class II A has significant influence on inmates' relationship and communication development which refers to ethical moral values. Seen from the data, 62% of respondents answers that they have already understood how important ethical moral values in their daily interaction, while 15% of respondents states they have not yet understood them, and 23% of population is neutral (answering "do not know").

That correctional facility succeeds in transforming Islamic education through social interaction expectedly could reduce the rate of recidivist who

¹⁴ Topo Santoso and Eva Achjani Zulfa, *Kriminologi* (Jakarta: Publisher PT Raja Grafindo Persada, 2011), hlm. 47 Also see, Ali, Mahrus, Sistem Peradilan Pidana Progresif: Alternatif dalam Penegakan Hukum Pidana, *Journal of Law* Number. 2 Vol. 14th April 2010.

failed to rectify his attitudes during incarceration. In other words, to carry out inmate social interaction through progressive treatment program which is integrated with Islamic education values should be in accordance with correctional system.

Social interaction training program which is integrated with Islamic education values impacts on inmate awareness to be a law-abiding citizen that obeys prevailing norms in the community. Toward Islamic educational transformation program which guides and educates inmates the importance of ethical moral values, those who previously are lack of manners and ill-behaved individuals begin to rectify their attitude and behaviors. As a result, once released from prison, they are ready to reintegrate into society as law-abiding citizens who understand prevailing norms wherever they live in.

According to the findings, respondents answer that social interaction training program which is Islamic education values-integrated at Palu correctional facility class II A has significant influences on their attitude and behavior. Nevertheless, when asked whether the reason they improve attitudes is due to self-awareness or not, the majority of respondents (around 50%) answer not. On the other hand, the percentage of population who answers due to their self-awareness is only 27% and the remaining of them (23%) answers not knowing. In sum, it shows that most of inmates already have attitude improvement but they are still hesitant about the reason they do it is caused by their self-awareness or other factors.

Indeed, Islamic educational transformation through social interaction training program at Palu correctional facility class II A is rich in moral message as a basic principle of rehabilitation program which, in turn, makes all activities of training process interesting. It happens by virtue of the fact that inmates have already understood and realized the advantage of ethical moral values in their social interaction. Most of inmates more frequently participate in all of activities within social interaction program in correctional facility.

Ethical moral values comes as common platform which is used in social interaction.¹⁵ Consequently, it gives impact on one's ability to actualize himself within social interaction. Such ethical moral values consistently give solution to present social problems. As such, this condition should be maintained and improved more inasmuch as recognition of the benefit of ethical moral values in social interaction is so essential for inmates especially to build their self-confidence and spirit for better life.

Furthermore, it is so interesting that there are different attitudes from inmates in response to this program. Those who join the program are due to their self-awareness, while the others more frequently participate in training program eventhough the reason why they do it does not completely come from self-awareness. In other words, most of them have already understood how important the ethical moral values are in social interaction.

3. Implementation od Ethical Moral Values

Inmates experience the hardest time in the beginning of prison life. They have psychological problem to interact with other senior inmates (more senior status peers).¹⁶ Acts of superiority which are addressed to new inmates to obtain a certain amount of respect and honour lead to a priori attitude and physical violence to new inmates.

In response to this situation, correctional staffs try to transform ethical moral values towards all rehabilitation programs especially for new inmates. Those who follow social interaction training program are surely expected to be able to understand, realize, and finally implement the ethical moral values as a common platform to build social interaction with their peers especially more senior status peers.

Insight and understanding about ethical moral values which inmates obtain from Islamic educational transformation proceess could be

¹⁵ Abd. Rachman Assegaf, *Internasionalisasi Pendidikan (Sketsa Perbandingan Pendidikan Di Negara-Negara Islam Dan Barat* (Yogyakarta: Gama Media, 2003), 47.

¹⁶ Yunus, "Pembinaan Narapidana Dalam Keangka Pencapaian Tujuan Sistem Pemasarakatan Di Lembaga Pemasarakatan Pelantungan" (Diponegoro University, 2012), hlm. 163 See also Revina Dey, Nilai Keadilan pada Pembinaan Narapidana di Indonesia, *Journal of Sceintica*, Vol. 1 Number 1, June 2013.

implemented into their attitude and behavior. In prison life, relationship and communication which inmates build with peers as well as their family and people at large increasingly improve. So, inmates could expectedly be reaccepted by their social environment once released from prison.

The findings show that implementation of ethical moral values by new inmates and senior peers as a result of Islamic educational transformation through social interaction training program is rated as good enough. Around 67% of respondents has already implemented such ethical moral values in their attitude and behavior, while 20% of them have implemented in an unoptimal way. On the other hand, the percentage of respondents which have not implemented them at all is 13%.

In other words, social interaction training program as a part of Islamic educational transformation process at Palu correctional facility class II A succeeds in improving most of inmates personality. It is proven by the fact that their attitude and behavior improvement gets better from day-to-day during incarceration. Moreover, while consistently instilling good values into themselves, they also try to actualize and formalize such values into habit.

Ethical moral value which is the essence of Islamic education is believed by inmates as basic principle and a means of controlling and protecting from bad influences of environment that have been misleading their life. It then intensely encourages them to behave and act in accordance with moral messages they obtain from all activities of character building-oriented training program.

Most of inmates have already understood that the so-called ethical moral value should be a common platform in building relationship and communication with their peers. The ability of inmate to implement such a value into social interaction at prison exactly gives so many advantages to them later once they return into society that they will not have much trouble to interact in wider social environment.

Besides, Islamic education transformation through social interaction training program at Palu correctional facility class II A equips inmates with ethical moral values so that they have ability to behave well and, thus, are received by their social environment. Based on the findings, the percentage of respondents that are able to implement ethical moral value into their social

interaction is 65% while 10% of respondents states they have not yet been able to implement it. The remaining respondents (25%) states they have already implemented it at minimum level.

It means that Islamic educational transformation through social interaction training program succeeds in instilling ethical moral value to inmates that could then implement it into their daily life. In addition, it teaches inmates how to think rightly, to speak politely, and to behave well in accordance with ethical value, norms, and religious morality they obtain during rehabilitation program in correctional facility.

It can be said that social interaction training program at Palu correctional facility class II A is successful enough to replace inmates' bad personality with better attitude and behavior. However, still it is lack of positive response from society toward such achievement. The percentage of respondents who give positive response is only 24% while the rate of respondents who are at medium level is significantly high at 52%. On the other hand, 26% of them gives less positive response.

Finally, the next correctional facility duty is to convince society that the improvement of attitude and behavior which inmates have achieved should be appreciated. All of training programs by correctional facility (LAPAS) are planned efforts to help inmate to understand and behave in accordance with ethical moral value which is in line with Islamic values. Thus, such ethical moral values come as a means of controlling and guiding, as well as basic principle for all inmates to live better once they are released from the custody and re-entry into society.

Conclusion

Islamic educational transformation through social interaction training program at Palu correctional facility class II A runs less effectively as expected. To carry out rehabilitation program which is thoroughly effective and participative, all parties either correctional officers or society at large as the place where inmates return into after incarceration should support each other. On the other hand, Islamic educational transformation through social interaction program succeeds in rectifying most inmates' attitude and behavior. However, it has not yet reach maximum result due to less

participation from inmates in all of activities within training program, the absence of serious commitment from correctional officers, and lack of support from society.

Furthermore, Islamic educational tranformation through social interaction training program at Palu correctional facility class II A gives impact on improvement of inmates' attitude and behavior. They try to understand basic values of Islamic education toward social interaction in which they actualize themselves through attitude and behavior in daily life. Besides, Islamic educational tranformation through inmate social interaction at Palu correctional facility class II A makes them increasingly realize their bad attitudes in the past. Moreover, those who have repented about their criminal activities in the past try to change and improve themselves in order to reach better future. In sum, social interaction training program not only shows to inmates which good and bad attitude are but also makes them be accustomed to practizing it in their day-to-day life.

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