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**RELIGIOUS AWARENESS DEVELOPMENT BASED ON ADULT EDUCATION FOR  
CORRUPTION INMATES IN *PESANTREN AL-HIDAYAH* CLASS I SUKAMISKIN  
PENITENTIARY****Lesi Oktiwanti<sup>1</sup>, Achmad Hufad<sup>2</sup>, Iip Saripah<sup>3</sup>**<sup>1</sup> Siliwangi University, Tasikmalaya<sup>2</sup> Indonesian University of Education, Bandung<sup>3</sup> Indonesian University of Education, Bandung<sup>1</sup> lesioktiwanti@unsil.ac.id, <sup>2</sup> achmad\_hufad@upi.edu, <sup>3</sup> iip\_saripah@upi.edu**ABSTRACT**

This research was concerned about the development of religious awareness based on adult education for corruption inmates in *Pesantren Al - Hidayah*. The main objective is to describe development of religious awareness process-based adult education for corruption inmates in *Pesantren Al – Hidayah*. The literature review of the research comprised: religious awareness, adult education, penitentiary. This research was conducted through descriptive research and case study method with a qualitative approach. Data collection techniques used through observation, interview and documentation. Subjects in this research was a spiritual adviser, Corruption inmates and tutors. The research showed that the religious awareness was applied through a participatory, fair and equitable, transparent, learning need; Multi way communication, a variety of learning methods, pragmatic, problem-based in awareness and inoculation of belief, habituation, practice and reinforcement process; spiritual adviser role as a facilitative leader. Application of self-evaluation that suitable with the ability and condition of inmates.

**Keywords** : Adult Education, Corruption inmates, Religious Awareness, Spiritual development

**INTRODUCTION**

Corruption in Indonesia at the moment shows a serious challenge to development. In politics, corruption complicates democracy and good governance by destroying formal processes that weaken democratic values such as trust and tolerance. Corruption problems that are dealt with through corruption in prisons do not cause deterrent effects, being aware of mistakes and self-improvement therefore need guidance from various fields, especially religion with approaches that are in accordance with the conditions of the assisted people who are generally adults. "The elements of religion and character education are very important in the context of efforts to overcome and eradicate corruption." (IGM Nurdjana, 2010: 31-32)

The objective in this study is to describe the process of fostering religious awareness based on adult education that is applied to Islamic spiritual development for corruption inmates in *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary.

Jalaludin (1998: 10) states that "people's awareness for religion is a person's mental stability to give an idea of how religious they are. In this condition, people's religiosity is difficult to change, because it is based on consideration and mature thinking. "There are several concepts that tell about aspects of religious awareness. aspects of religious awareness according to Jalaludin (1998: 54) and Abdul Aziz Ahyadi (1995: 37) are "cognitive, affective and psychomotor aspects". Whereas according to Basri

(2003) aspects of religious awareness are faith, *ibadah* and morals. The two opinions above have similarities in understanding with different names, namely cognitive which means faith, affective which means moral and psychomotor which means *ibadah*.

The definition of adults broadly means that adults are not only seen from the age range, but also from the psychological, social. As stated by Luckmann (Peter Jarvis, 1983: 58) "arguments that during the early years the individual self become detached from its immediate experience in the interaction with other people". This shows that meaningful self-awareness and construction of plans exist when people can respond to learning needs to develop self-development. Every experience is interpreted by oneself and interpreted to be integrated into meaningful past experiences to be stored in his mind. Knowles (1983: 64-68) that adults have "the need to know; the learner's self concept; experience; readiness to learn; orientation towards learning, motivation "which will affect the learning process in accordance with adult learning conditions. The steps of adult learning according to Knowles (Mustofa kamil, 2011) are as follows:

- 1) creating a climate for learning, 2) compiling a form of planning activities together and helping each other, 3) assessing or identifying interests, needs and values, 4) formulating learning objectives, 5) designing learning activities, 6) implementing learning activities and 7) evaluating learning outcomes (reassessing the fulfillment of interests, needs, and achievement of values).

## METHOD

This research was conducted in 2013. The research was located at *Pesantren Al-Hidayah* Class I Sukamiskin Penitentiary, Jalan A.H Nasution No.114 Bandung, in a community development program, specifically an Islamic spiritual development program in *Pesantren Al-Hidayah*. The research subjects in this study were residents assisted in corruption inmates who attended advanced at the level of awaliyah, wustho and ulya; tutor and spiritual advisor.

Subjects taken in this study used purposive sampling with snowball techniques. Therefore, the initial informants in this study were the Spiritual adviser and tutors, data collected from spiritual advisers through in-depth interviews and observations on the process of fostering religious awareness based on adult education. Data collected from tutors through in-depth interviews and observations are about the learning process and the role of tutors in the development of religious awareness based on adult education.

This research uses descriptive research method because researchers want to describe the overall facts, nature and relationship between the phenomena regarding the development of adult education-based religious awareness on spiritual guidance increasing religious awareness of the fostered people of corruption.

This qualitative research is the approach in this study because researchers want to find methods that allow recording of observations accurately, while finding meaning from life experiences of subjects who will rely on subjective written and oral statements regarding the meaning given by the individuals studied. This research was conducted to study the situation that exists from individuals in depth and thoroughly about the process of adult education applied to Islamic spiritual development in increasing religious awareness of those assisted in the corruption.

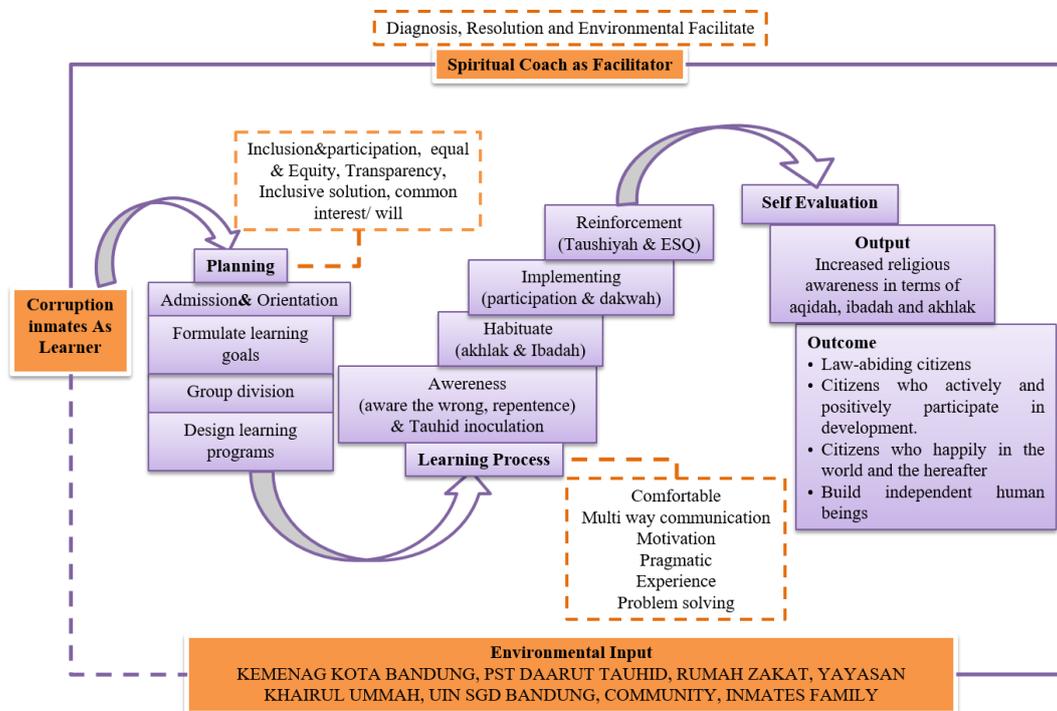
Data collection techniques used in this study are as follows: (1). Interview. This interview was conducted through open questions so that the data collected was more in-depth. The interviewees in this study were facilitators and tutors at the *Pesantren Al-Hidayah* to find out the process of fostering religious education based on adult education carried out on spiritual formation in *Pesantren Al-Hidayah*. (2). Observation or observation. This technique is used to describe the situation and conditions as well as the process of implementing adult education-based religious awareness on spiritual development. This observation was also carried out to describe the condition of religious awareness of the assisted people in terms of worship and morality during spiritual development involving secondary data sources that have special closeness with primary data sources. This research included tamping and peers near the assisted residents in the observation process. (3). Documentation Study. Documentation study is a method of collecting data through written relics studies, such as archives, books on theory, opinions, arguments, laws, etc. This technique is used to describe physical evidence of the implementation of spiritual guidance.

The stages of data analysis results of this study consist of data processing, editing, coding, tabulation, analysis of qualitative data in accordance with the opinion of Ulber Silalahi (2010: 319). The analysis activity in qualitative research consists of three lines of activity that occur simultaneously, namely data reduction, data presentation, and conclusion / verification. "Matthew B. Miles & A. Michael Huberman (Agus Salim, 2006: 22).

**RESULTS AND DISCUSSION**

**Results**

The model of the process of fostering adult-based education in Islamic spirituality development for those assisted by criminal acts of corruption is carried out through the following stages:



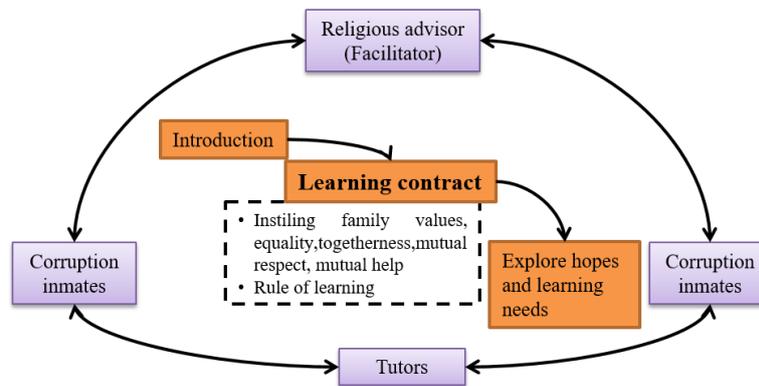
**Figure 1.** Model of Religious Development Based on Adult Education in the *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary

a. Planning

Learning plan in *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary is done through three stages, namely admission and orientation, formulation of learning objectives, division of groups and designing learning activities programs. The planning process is carried out through the principles of inclusion and participation of assisted citizens and components originating from the Guidance of Lapas and environmental inputs, justice and equality, transparency, inclusive solutions, and in accordance with the interests and needs of the assisted citizens.

1) Admission and Orientation

At admission and orientation, the assisted citizens through a disciplinary process carried out during the admission period and orientation in the form of apples, gymnastics, and marching lines. Then the activities of fostering familiarity and identifying needs. The regulation of the physical environment is done through structuring and equipment tailored to the conditions of the adult; hearing aids and see used; room arrangement, table arrangement, chairs and other equipment that enables social interaction. Identification of needs is carried out through interviews and distribution of learning needs identification questionnaires and the Qur'an reading test. In general this activity is carried out as follows:



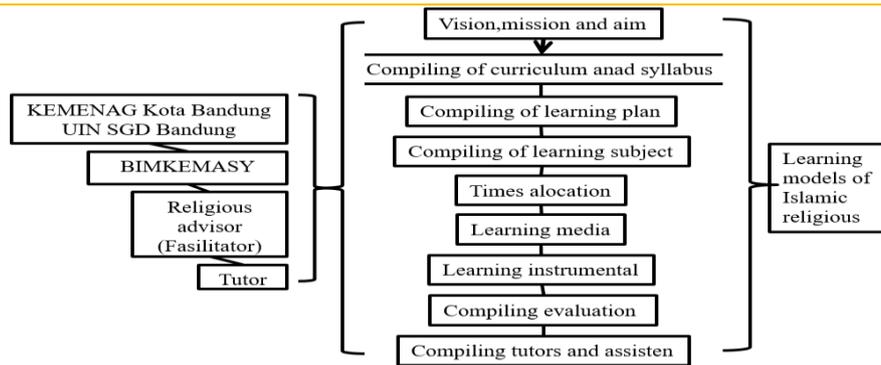
**Figure 2.** Familiarity Development Activities at the *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary

2) Group Formation

Based on the results of the identification of needs and interests, the assisted citizens were divided into four major groups. Namely iqro group, awaliyah group, wustho group and ulya group.

3) Formulation of Learning Objectives and Designing Learning Patterns

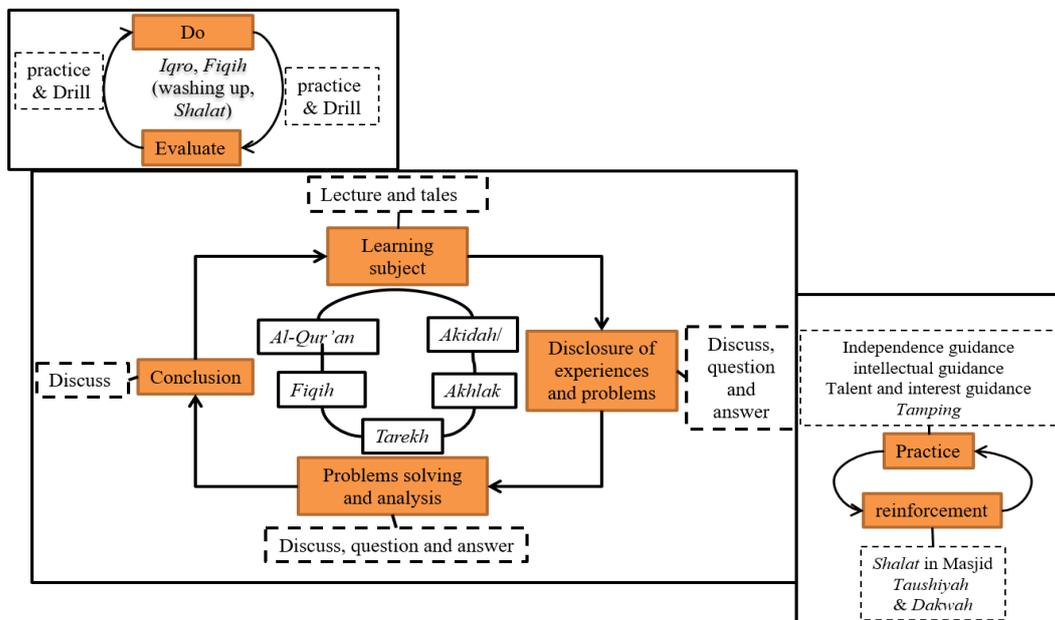
The Formulation Process The objectives and design of learning activities patterns are carried out as follows:



**Figure 3.** Process of Formulating Objectives and Designing Patterns of Learning Activities at *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary

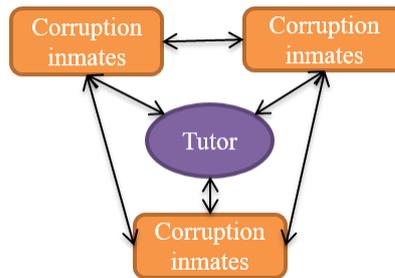
b. Implementation

Awareness activities and monotheism cultivation are carried out through taushiyah activities also inserted in each learning process. This activity was carried out so that the inmates realized their mistakes so that they would repent, were able to think positively in facing every life problem. Habitual activities in familiarizing the assisted citizens to *ibadah* sincerely or without force and have good character among fellow prisoners and prison officers. This habit is carried out through routine learning activities, *ibadah* in congregation, tadarus Al-Qur'an together, praying together, taking part in activities on time, applying family principles, giving motivation to each other and reminding inter-citizens, the application of educative words for example Salam Lapassuka "Alhamdulillah, Extraordinary, Allahuakbar". The practice of activities is carried out through the application of habituation results to the activities of the participation of the assisted citizens in coaching programs both independence and interest and talent in personality development and daily activities. After the assistants have finished learning, they are entitled to learn about da'wah. The strengthening activities are carried out through taushiyah and ESQ activities. this activity is carried out to reinforce the lessons that have been given, the cultivation of further faith, and giving motivation.



**Figure 4.** Stages of Learning Process Spiritual Development in *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary.

Learning activities are routinely conducted on Mondays to Thursdays at 07.30 to 09.30 WIB and Friday at 07.00 until 09.00 WIB. Whereas for additional activities, namely the activities of the dzuhur, ashar and maghrib prayers in congregation; commemorating Islamic holidays through competitions, taushiyah and eating together; Islamic art such as *tagonian* and *nasyid*; and the yellow book study. Learning approaches and methods in boarding schools generally use an expository and inquiry approach that is combined with experience, problems, and daily activities. The method used in general is a tutorial or lecture that is collaborated with other methods in accordance with the material to be discussed such as discussion and question and answer, demonstration, *nabi* and *rosul* tales, drill. The communication relationship that exists between the assisted citizens and tutors is multi-directional, motivational and participatory.



**Figure 5.** Communication Relations between corruption inmates and Tutors in the Learning Process in *Pesantren Al – Hidayah* Sukamiskin Class I penitentiary.

The duty of the spiritual coach as a facilitator has three important tasks, namely environmental facilitation, facilitation of diagnosis and facilitation of the resolution of the coaching process in *Pesantren Al-Hidayah*.

c. Evaluation

More evaluation is focused on self-evaluation in accordance with the ability of self-mastery of learning and the conditions of the inmates. Evaluation is done through evaluation of learning and evaluation programs.

**Discussion**

In the planning process carried out is to create a conducive learning climate both physically and psychologically, identifying needs, creating a joint planning structure, formulating learning goals and designing patterns of activities carried out in a participatory, fair and equal manner, based on the needs of the target population. Al-Hidayah Islamic Boarding School has adequate facilities for conducting learning processes such as public libraries, boarding schools, teaching aids, adequate learning media for the learning process to take place. Familiarity building in the context of regulating the psychological environment is carried out through introductions, learning contracts and extracting hopes and desires according to adult learning conditions. Facilitators and tutors have fully utilized the conditions of the assisted citizens as adults who have self-motivation, self-concept, learning goals, experience, and learning readiness. Through this intimacy coaching, the inmates can get to know each other, respect each other for mutual help and apply family values so that psychological conditions are conducive to learning. Although the learning rules have been set by the pesantren itself, the assisted citizens may criticize and give suggestions for the rules that have been set.

The design of this pattern of learning activities is only done in collaboration with experts, namely the Ministry of Religion of the City of Bandung and UIN in compiling learning curricula and syllabus

from pre-Islamic boarding schools, awaliyah, wustho, and ulya. Even though the inmates cannot participate in formulating their vision, mission, objectives and direct learning design, technically the assisted citizens can provide suggestions and criticisms of the implementation of learning such as material. The assisted citizens only participate in the process of identifying learning needs that will be used to determine peer tutors, extracurricular determination, instrumental input determination, and class distribution. The assisted citizens with all the characteristics and educational backgrounds, and their rich life experiences make it one of the assets utilized by the Pesantren Al-Hidayah facilitators to fulfill the learning needs of the assisted citizens. The assisted citizens who have the knowledge of religion who inhabit, they can help teach the knowledge of religion to other assisted citizens who are still weak. The assisted people who have wealth can contribute their assets according to their abilities for the continuity of the teaching and learning process.

In terms of the implementation of learning, the process of adult education is carried out in Pesantren Al-Hidayah and generally refers to the Paulo freire model of awareness education. Habits and learning activities are carried out based on mutual agreement without any coercion. Tutors have followed the principles of adult learning such as creating participatory and multi-directional learning; based on experience, problems and mutual learning; use learning approaches and methods that are fun and participatory, provide time to reflect, draw conclusions, and form the principles that will be used in similar experiences in the future. Tutors can meet the immediate needs of the assisted citizens in terms of religious education. In addition, the assisted citizens can also take responsibility for their own learning because they know their own needs. Be respectful and respectful of each other, provide feedback that is correct and supportive. As well as creating a safe and calm atmosphere so that the inmates can learn more without fear, shame, anxiety, or anger. Based on the process, this enables the learning experience of the built-up people to be utilized ideally, so that the process of religious awareness carried out by the pesantren becomes more optimal.

In terms of evaluation, generally learning evaluation is carried out directly through drill or practice and question and answer and practice. Evaluations that are more directed towards self-evaluation allow the inmates to have good readiness and time to carry out evaluations because the evaluation time depends on the readiness of the assisted people, especially those who will conduct the TPP session. During this time the pesantren had never carried out a program evaluation, even though evaluation was very important to be carried out to determine the success and limitations of the program as input for the continuity of the pesantren program. After the inmates have finished participating in spiritual formation up to the advanced Islamic boarding school, both at the Awaliyah, Wustho, and Ulya stages, the assisted citizens can resume at the next advanced Islamic boarding school stage or can participate in additional pesantren activities and personality development, and scouts. However, in general, the inmates did not take part in independent development activities because they were not yet in accordance with the interests and talents of the corrupt prisoners.

The success of adult education-based religious awareness in *Pesantren Al-Hidayah* Sukamiskin in addition to relying on the participation of assisted citizens in the program is also the role of facilitators and tutors in utilizing environmental conditions and conditions. The main role of spiritual coaches as a facilitator influences the success of the program occurs because the duty of spiritual advisers as facilitators has three important tasks, namely environmental facilitation, facilitation of diagnosis and facilitation of resolutions. Environmental facilitation, namely in the form of providing facilities and infrastructure needed in learning in boarding schools. Facilitation of diagnosis, namely spiritual

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advisers, identifies each of the needs of the assisted people in learning. Facilitation of resolution is to help provide alternative solutions to problems that occur both in learning and in learning programs.

In more detail, every day the duty of spiritual adviser facilitates all the equipment and facilities that will be used for learning, both iqro classes and advanced boarding classes, assisted by tamping pesantren; identify the needs of assisted citizens in learning. In the orientation admission process, the Spiritual coach with the tutor identifies needs, interests and talents as program input and learning. This is done through interviews with the assisted citizens; assisting tutors and assisted citizens in clarifying religious learning goals in boarding schools. At the beginning of education, before the tutor first teaches, the spiritual coach gives an introduction to the learning objectives and the benefits that will be obtained during the learning process; make religious programs with tutors and Islamic boarding schools; become a liaison between tutors, bimbekmas, and assisted citizens in launching communication; ensure all activities in the pesantren run smoothly; ensure the presence of assisting tutors and tutors. Ten minutes before learning begins Spiritual coaches always communicate with tutors to confirm the presence of assisting tutors and tutors when the tutor is unable to attend; ensure the presence of assisted citizens in learning. Spiritual coaches together ensure all prisoners are present, and confirm the absence of assisted citizens in learning. If for three consecutive absentees, the spiritual coach directly goes to and asks the inmates about their absence; evaluating the smooth reading of the Al-Qur'an of the assisted people who will attend the TPP (Correctional Observation Team). Spiritual coaches directly evaluate the smooth running of the residents in reading the Qur'an before attending the TPP session. The time of evaluation is based on the ability and ability of the assisted people; become a source of learning in ESQ awareness and activities programs and motivate inmates to be enthusiastic in worshipping and studying in boarding schools. Ten minutes before the ESQ activity on Friday, the spiritual coach gave motivation and encouragement to the assisted people; provide time to listen to complaints and provide alternative solutions. In creating effective and efficient adult learning, the facilitator is able to help the adult learning process in accordance with the concept put forward by Knowles in Robert Jarvis (1983: 174):

Creating effective adult learning requires a facilitator who is able to: Express new possibilities for fulfillment. Helping each student (adult) to clarify his aspirations to improve his behavior. Helping students diagnose the difference between aspirations and their current level of appearance. Helping students identify life problems they experience. Prepare physical conditions for fun teaching and learning processes (seating, ventilation, lights, tables, blackboards, literature books etc.). Respect his feelings, opinions and ideas. Creating conducive interactions among participants. Building helping each other. Involve participants in formulating learning goals. Designing shared learning experiences, choosing learning materials, teaching methods and techniques, involving participants in making decisions. Helps in organizing themselves in study groups. Helping students to use experience as a source of learning. Helps direct its resources to gain learning experience. Together measure learning progress based on learning goals. Develop and establish a suitable evaluation model to measure learning progress. Helping students in developing and applying self evaluation

In terms of learning, tutors have a very important role to play, even though tutors do not play a role in planning learning that includes learning citizens. The first thing tutors do in learning is familiarizing themselves with the inmates, getting to know each other, counseling each other in kindness to be patient in accepting the exam. One way to familiarize the inmates is to provide direction to understand the true meaning of life, self-introspection so that they realize that their purpose in being in prison is to improve themselves, live side by side with other assisted citizens because they share the same fate.

The second thing raised is about the process of awareness about repentance, being aware of mistakes, heart disease, problems that occur so that the inmates are in prison, the reasons for studying religion and how to improve themselves, so that the process can be clarified about the aspirations of the learners religion.

The third thing is to create conducive interactions among the assisted citizens, although learning is generally done in the classroom and in the mosque depending on the subject matter using only the available media, but the tutor strives to help the tutors understand tutor learning in general more frequently using discussion and questioning answer so that the inmates are not bored with the subject matter presented. The material presented is always associated with daily problems and solving a case. Because basically learning religion is learning about life and experience. Another way to be used so that they are enthusiastic is by giving awareness of the importance of religious knowledge to be studied in this modern era. To better understand the learning, the tutor provides an opportunity for the assisted citizens to ask questions about the subject matter and life issues.

Tutors also provide extensive opportunities to ask questions and consult about both the material and the problem. Tutors also appreciate their opinions and ideas without cornering opinions when the opinions of the inmates are wrong. According to one tutor, inmates who are involved in corruption are people who have high intellect, in general they are critical, their knowledge is high but their faith is still moderate so that they understand about the arguments and things that are terotitis but in practice they are still lacking. Therefore, in the learning process it is better to do it through discussion and straightening of aqeedah and habituation. The task of the facilitator and tutor is in accordance with the theory and principles of adult learning according to the Local Government Support Program (LGSP) (2009: 17) that “The principles of adult learning are as follows: Participatory, experienced, reflective, meeting immediate needs, for oneself, Respect those who learn, providing feedback, creating a safe atmosphere.”

In terms of evaluation of learning, especially iqro or pre-Islamic boarding schools, tutors mentioned and claimed that they had no difficulty in guiding people assisted by criminal acts of corruption to evaluate learning outcomes. The inmates understand the consequences when they cannot read the Qur'an or inactivity in learning which affects the remission period. So that as adults who are more pragmatic they never do things that are off the mark. However, the evaluation in the learning material for the corrupt prisoners for boarding schools continued indeed, there has been no revision from the previous year. The tutor stated that it was more difficult to evaluate further Islamic boarding school learning seen from the material taught more deeply. At the moment there is no evaluation of learning for advanced boarding schools. The evaluation results are only illustrated with graduation certificates, material and lesson hours.

## CONCLUSION

The success of the *pesantren* Al-Hidayah in carrying out the development of religious awareness based on adult education is influenced by several factors, namely the ability and expertise of facilitators and tutors in applying the learning process based on the principles of adult education; and the role of the facilitator as environmental facilitation, facilitating the identification and facilitation of resolutions; and the core of learning about awareness, *tawhid* cultivation, habituation, practice and strengthening. Fostering religious awareness on spiritual development that is applied to the principles

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of adult learning has increased the awareness of religious people seen from the faith, *ibadah* and morals. In addition, the corruption inmates has increasingly shown adherence to the rules applied by prisons, this can be seen in the absence of disciplinary sanctions.

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