

Moral education methods for inmates at temanggung detention center

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ARTICLE INFO

Article history

Received:

23-05-2024

Revised:

27-06-2024

Accepted:

30-08-2024

Keywords

Methods, Moral Education, Prisoners.

ABSTRACT

This research was carried out because it was motivated by the fact that as someone who is social and social, he should behave in accordance with the applicable rules and norms. However, the fact is that there are still many people in the Temanggung area whose behavior deviates from the applicable rules and norms. This means that someone who commits a deviant act must be punished and sanctioned in detention. Therefore, at the Detention Center, moral education is also provided as an effort to raise awareness for prisoners using various methods. This research aims to determine the methods of moral education for prisoners, the challenges in providing moral education to prisoners, and solutions to the challenges in providing moral education for prisoners at Temanggung Detention Center. This research was conducted using descriptive qualitative methods, with data collection techniques in the form of observation, interviews and documentation, then presenting the results regarding moral education methods for prisoners at the Temanggung Detention Center. In implementing moral education in detention centers, the methods used are the exemplary method, khitobah method, da'wah method, muhasabah an-nasf method, habituation method, and punishment method. In providing moral education to prisoners there are several challenges, namely the diversity of prisoners' backgrounds and experiences, resistance and skepticism, the context of the prison environment, the presence of new prisoners, and repatriation to society. Solutions to face these challenges include developing relevant moral education programs, building a supportive prison environment, evaluation and adjustment, and using a restorative approach.

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Introduction

Indonesian citizens are inherently part of society and will always be involved in social activities within their community. Individuals are equipped with norms or rules that apply in society as they navigate their social lives. Norms are rules accompanied by sanctions for those who violate them. One form of punishment implemented is imprisonment. Based on

the provisions of Article 10 in the Criminal Code, two types of penalties are recognized: principal and additional penalties.

In addition to serving as a place for punishment, detention centers also function as venues for religious education and learning. Inmates in detention centers have the right to receive religious education, one of which is Islamic education. In this context, Islamic education focuses on moral education. The aim of providing moral education in detention centers is to raise awareness among inmates by offering religious education and guidance. Additionally, it seeks to transform the inmates' understanding and behavior from negative to positive.

The Temanggung District Detention Center has a considerable capacity for housing inmates. To achieve the goal of proper religious education and guidance, particularly moral education, the detention center organizes a regular schedule of activities. One of these activities is moral education for inmates, aimed at helping them improve their lives. Uniquely, during the implementation of moral education, inmates are not allowed to leave their cells, so religious activities take place inside the cells. This requires religious instructors to be more creative in delivering the material.

Method

This research employs a descriptive qualitative approach, utilizing various data collection techniques such as observation, interviews, and documentation. Through these methods, the study aims to gather in-depth insights into the educational practices within the Temanggung Detention Center. By observing daily activities, interviewing both inmates and religious instructors, and reviewing relevant documents, the research seeks to comprehensively understand how moral education is implemented in this unique environment.

The focus of the study is to explore the specific methods used in providing moral education to inmates. These methods are designed to foster behavioral change and enhance religious awareness among the incarcerated individuals. By analyzing the effectiveness of these educational techniques, the research sheds light on how the moral development of inmates is supported within the constraints of a detention facility. The findings aim to contribute to the broader discourse on moral education in correctional settings, particularly within the context of Islamic religious instruction.

Results and Discussion

Implementation of Moral Education Methods for Inmates at Temanggung Detention Center

a. Moral Education Process for Inmates

The initial step in providing moral education to inmates involves a comprehensive assessment of their profile, including background, motivation, and level of moral understanding. Following this, inmates are introduced to several moral education programs, such as moral education for self, moral education for fellow human beings, and moral education towards Allah (SWT). Finally, periodic evaluations are conducted. In the context of Temanggung Detention Center, these evaluations play a crucial role in ensuring the development and understanding of moral and ethical values among inmates.

b. Methods of Implementing Moral Education for Inmates

At Temanggung Detention Center, several methods are employed in delivering moral education, including the *qudwah* (role model) method, *khitobah* (sermon), *muhasabah an-nafs* (self-reflection), and *dakwah* (preaching). These methods are tailored to meet the needs of the inmates, ensuring they are easy to understand and internalize. The moral education methods at the Detention Center are applied in two ways: directly and

indirectly. Direct moral education involves teaching moral values, ethics, and good behavior explicitly, such as through advice, guidance, and the explanation of benefits and harms to encourage good deeds and avoid wrongful actions. Indirect moral education is delivered through storytelling, news, and motivational speeches that emphasize positive values.

Challenges in Providing Moral Education for Inmates at Temanggung Detention Center

Providing moral education to inmates at Temanggung Detention Center presents two types of challenges: internal and external. Internal challenges arise from within the Detention Center environment. The internal challenges include:

a. **Diverse Backgrounds and Experiences of Inmates**

Each inmate has a unique background and different life experiences, often involving exposure to environments that do not foster moral development.

b. **Resistance and Skepticism**

Some inmates exhibit resistance or skepticism towards the moral education programs. They may feel uninterested, distrustful, or unwilling to participate in the programs.

c. **Prison Environment**

The prison environment itself can pose challenges for moral education. Many inmates experience high levels of stress and anxiety due to the difficult living conditions, including social isolation and lack of freedom.

d. **New Inmates**

New inmates are often unfamiliar with the detention environment and face difficulties adapting to prison life. They may experience anxiety, uncertainty, and confusion as they adjust to new rules, environments, and interactions with fellow inmates.

e. **Reintegration into Society**

One of the key challenges is preparing inmates for reintegration into society after their release.

Solutions to Challenges in Providing Moral Education for Inmates at Temanggung Detention Center

Several solutions have been proposed to address the challenges in providing moral education to inmates at Temanggung Detention Center, including:

a. **Developing Relevant Moral Education Programs**

Designing and implementing moral education programs that are relevant to the context of inmates. These programs should adopt a holistic and needs-based approach to meet the diverse requirements of the inmates.

b. **Creating a Supportive Detention Environment**

Establishing a safe, supportive, and inclusive environment for learning within the Detention Center. This includes providing psychological and social support to inmates and upholding moral values in their rehabilitation. Detention Center officers also provide encouragement to ensure inmates participate effectively in the moral education process.

c. **Continuous Evaluation and Adjustment**

Conducting ongoing evaluations of the moral education program's effectiveness and making adjustments as necessary based on the inmates' needs. This allows for the identification of weaknesses or areas for improvement and helps enhance the program's outcomes.

d. Restorative Approach

A restorative approach emphasizes repairing harm caused by criminal acts. Inmates are encouraged to take responsibility for their actions and the damage they caused.

e. Instilling Patience

Moral education for inmates involves developing moral values, ethics, and good behavior, especially for new inmates undergoing personal transformation. Patience from moral educators is essential, allowing inmates to feel warmth and motivation during the moral education process.

Simpulan

Based on the research findings on the Moral Education Methods for Inmates at Temanggung Detention Center, it can be concluded that the implementation of moral education methods for inmates at the Temanggung Detention Center utilizes the role model method, the preaching method, the habituation method, and the sermon method. The challenges in providing moral education for inmates at the Temanggung Detention Center include the diversity of inmates' backgrounds and experiences, resistance and skepticism, the prison environment context, the presence of new inmates, and reintegration into society. Solutions to these challenges include the development of relevant moral education programs, creating a supportive detention environment, continuous evaluation and adjustment, instilling patience, and using a restorative approach.

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