

Implementation of Rehabilitation System of Prisoner for the Prisoner Resocialization in the Correctional Institution Class II A Palopo¹

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Abstract

Implementation of rehabilitation for prisoners in an effort to return prisoners to a good society is very important to do, not only material or spiritual, but both must be balanced. The problem in this study was how to implement a prisoner rehabilitation system so that inmates were aware of mistakes, improved themselves and did not repeat criminal acts in correctional institution Class IIA Palopo. This type of research is empirical legal research that is descriptive qualitative. The implementation of rehabilitation in the correctional system affects the prisoners who undergo their criminal periods while in prison. Guidance of prisoners in Prison Class IIA Palopo is carried out through personality development which includes (religious formation, legal awareness development), and self-development including prisoner skills training and assimilation processes. The research recommendation is that penitentiary Officers intensify the formation of personality and independence of prisoners with the aim of no longer committing crimes and can socialize themselves inmates in the community. In addition, it is necessary to collaborate with the Ministry of Religion to intensify the religious rehabilitation of prisoners in the context of socialization in the community.

Keywords: Penitentiary, Prisoners, and Rehabilitation.

Abstrak

Pelaksanaan pembinaan pada narapidana dalam upaya mengembalikan narapidana menjadi masyarakat yang baik sangatlah penting dilakukan, tidak hanya bersifat material atau spritual saja, melainkan keduanya harus berjalan dengan seimbang. Pemasalahan dalam penelitian ini adalah bagaimana pelaksanaan sistem pembinaan narapidana agar narapidana menyadari kesalahan, memperbaiki diri dan tidak mengulangi tindak pidana di Lapas Klas IIA Palopo. Jenis penelitian ini adalah penelitian hukum empiris yang bersifat deskriptif kualitatif. Pelaksanaan pembinaan dalam sistem pemasyarakatan berpengaruh terhadap narapidana yang menjalani masa pidananya selama di dalam Lapas. Pembinaan narapidana di Lapas Kelas IIA Palopo dilakukan melalu pembinaan kepribadian yang meliputi (pembinaan keagamaan, pembinaan kesadaran hukum), dan pembinaan kemandirian meliputi pelatihan keterampilan narapidana dan proses asimilasi. Rekomendasi penelitian adalah Petugas Lapas lebih mengintensifkan pembinaan kepribadian dan kemandirian narapidana dengan tujuan tidak lagi melakukan kejahatan dan dapat mensosialisasikan diri narapidana dimasyarakat. Selain itu, perlu kerjasama dengan Kemenag untuk mengintensifkan pembinaan keagamaan narapidana dalam rangka resosialisasi di masyarakat

Kata kunci: Lembaga Pemasyarakatan, Narapidana, dan Pembinaan.

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Introduction

Correctional Institution (Lapas) is a technical implementation unit under the Directorate General of Corrections of the Ministry of Law and Human Rights.

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Correctional institutions as stipulated in Article 1 paragraph 3 of Act Number 12 of 1995 concerning Correctional Facilities (the Correctional Law) are places to carry out guidance for prisoners and correctional students.

Consider the correctional Law emphasizing that imprisonment for prisoners is not only intended to punish, but is a series of law enforcement so that prisoners are aware of their mistakes, improve themselves, do not repeat their actions and can be accepted again by the community. This means that correctional institution is a place to foster and educate prisoners to be able to return to being useful human beings in their communities (**Wardhani, 2015**).

The implementation of rehabilitation in the correctional system will have a major effect on prisoners who undergo their imprisonment while in prison. A gradual correctional process can lead to steady and mature changes in the recovery of mental and physical inmates. In the context of Islamic law prisoner guidance aims at the realization of the objectives of Islamic law namely or an emergency goal (*maqashid as-Syariah*), namely protecting the most important values, namely religion, soul, mind, descent and property (**Zainuddin, 2017**).

Regarding the purpose of the correctional system, it is regulated in Article 2 of the Correctional Law that: "Correctional systems are held in order to establish correctional prisoners to become fully human, aware of mistakes, improve themselves and not repeat crimes so that they can be accepted again by the community and able to live naturally as a good and responsible citizen".

Article 2 of the law above can be understood that the expectation of the correctional system is the creation of people who are aware, avoiding committing criminal acts after returning to the community, and being able to participate and be active in development activities in order to create a safe and peaceful society.

Article 1 Number 1 Government Regulation of the Republic of Indonesia Number 31 of 1999 concerning Rehabilitation of Prisoners that rehabilitation is an activity to improve the quality of devotion to God Almighty, intellectual, attitude and behaviour, professional, physical and spiritual health of Prisoners.

Prisoners are members of the community because the crime they committed is in a correctional institution that is also inseparable from the essence of being a human who must work to meet their needs so that work has very strategic and important value in fostering prisoners (**Maryani, 2015**).

Implementation of rehabilitation for prisoners in an effort to return prisoners to become a good society is very important to do, not only material or spiritual, but both must be balanced, these are the main things that support prisoners easily in living their lives after completing the criminal period. Rehabilitation class IIA is expected to be able to shape the personality and mentality of prisoners who are considered not good in the eyes of the community to change towards normal and in accordance with applicable norms and laws (**Ningtyas, 2013**).

Punishing system oriented towards rehabilitation can be based on the thought of Plato stating that "nothing can change the destiny of mankind except himself." If an inmate is given a prison sentence and retaliation, then it might not from the prisoner himself has an awareness of the mistake he made. Therefore, it is necessary if inmates change themselves through their awareness gained from the results of rehabilitation in the correctional institution (**Michael, 2017**).

The existence of a correctional system does not only form the purpose of imprisonment but also implements a system of prisoner formation which includes prevention of crime and also to form new human beings who can later be useful also can be accepted by the community (**Dwiatmodjo, 2014**).

The policy pattern in fostering Correctional Rehabilitation based on Correctional Systems is in accordance with the doctrine of Penology, namely rehabilitation and social reintegration that focuses on the treatment approach. The system of rehabilitation and social reintegration is one step ahead of the resocialization system because it has a nuanced balance in providing protection for the interests of the community and the prisoners themselves. Ideal and constitutional correctional systems can be said to have fulfilled the demands of reforms that uphold democracy that is full of human rights (**Ubwarin, 2017**).

After prisoners are free because they have served their sentences with a rehabilitation process, in fact there are also those who repeat acts that violate a similar law called recidivism. This is due to the formation of prisoners in Indonesia that have not been carried out through the stages of self-realization process, namely a process that carefully considers the experiences, values of hopes and ideals of prisoners, including the cultural background, institutions and conditions from where inmates originate (**Mardiana, 2017**).

The phenomenon of the problems faced by Palopo Correctional institution Class IIA is not much different from the conditions that occur in other regions. Prisoners of Correctional Institution Class IIA Palopo, Imran Tahir as known as Aco, was found bagging narcotics (shabu-shabu). Imran was arrested when the Head of Correctional Institution Class IIA Palopo conducted a sudden inspection to prevent drug trafficking in the detention room (**Sudirman, 2015**).

On December 14, 2013, riots broke out in the correctional institution Class IIA Palopo after inmates went on a rampage and set fire to the building. In addition, inmates ganged up on the Head of the Correctional institution, Sri Pamudji and pelted the Correctional institution Class IIA officers with stones. Riots could be suppressed after hundreds of TNI-Polri officers arrived and secured the situation, around 13.30 Wita (**Cipto, 2015**). This shows that inmates have not been helped in rebuilding their personalities in the rehabilitation process and certainly raises fundamental questions to be studied. The existence of these events is the basis of this research. Therefore, the implementation of a prisoner rehabilitation system is central to improving prisoners when they return to society.

Problems

The focus of the problem in this study is how to implement a prisoner rehabilitation system so that prisoners are aware of mistakes, improve themselves and do not repeat criminal acts in the correctional institution IIA. So the goal to be achieved is to describe the implementation of prisoner rehabilitation systems so that prisoners are aware of mistakes, improve themselves and do not repeat crimes in the correctional institution Class IIA Palopo and are expected to produce recommendations for policy direction in optimizing the implementation of prisoner rehabilitation.

Research Methods

This type of research is empirical legal research that is descriptive qualitative. According to Fajar (2010), empirical legal research is a method of legal research that uses empirical facts taken from human behavior, both verbal behavior obtained from interviews and real behavior carried out through direct observation. Empirical research is also used to observe the results of human behavior in the form of physical relics and archives.

This research attempts to describe in detail the social phenomena that are the subject matter of the model of community-based prisoner formation without carrying out a hypothesis and descriptive statistical calculations not in a narrow sense, meaning in providing an overview of existing phenomena in accordance with the scientific method.

The sociological juridical approach is intended as a presentation and study of the relationship of legal aspects to non-legal aspects in the operation of the law in reality. In the sociological legal research examined initially was secondary data, to then be followed by research on primary data in the field or community. The results of the study after being identified, constructed, compiled and analyzed using qualitative methods based on theory, principles and legal norms related to the subject matter under study. In addition, the approach used to answer the problem is using the statute approach and the conceptual approach. The statute approach is carried out by examining the laws and regulations relating to the formation of prisoners (**Marzuki, 2010**).

The nature of this study is descriptive analytical. Descriptive means that the problem solving is investigated by describing the conditions regarding everything related to community participation in the formation of prisoners in the correctional institution Class II A Palopo at the present time based on facts that exist and are carried out based on scientific rules, systematically and sequentially or chronological. Analysis means grouping, linking, comparing and giving meaning to aspects related to the formation of prisoners both in terms of theory and practice, so that it is expected to obtain answers and descriptions of the formation of prisoners in the correctional institution Class II A Palopo.

Discussion

Article 1 number 3 of Act Number 12 of 1995 concerning Corrections, emphasizes that correctional facilities are a place to carry out rehabilitation for prisoners and correctional students. Correctional institutions play a strategic role in realizing the ultimate goal of the Criminal Justice System, namely rehabilitation and resocialization of lawbreakers, even to suppression of crime.

Correctional institutions educate prisoners to be qualified human beings, namely human beings who believe and devote to God Almighty, noble character, personality, independent, advanced, intelligent, tough, intelligent, creative, and disciplined, have a belief, national community and state, have intellectual ability, and have legal awareness (Angkasa, 2010).

The conception of correctional is not merely formulating the objectives of imprisonment, but rather a system of guidance, a methodology in the field of multilateral treatment of offenders with an approach that is centered on the existing potential both in the individual concerned, and which is in the midst of society as a whole or community base treatment (Dwiatmodjo, 2013).

Correctional Institutions as institutions that carry out the principle of protection, use the means of education, rehabilitation and reintegration to achieve the purpose of punishment. Correctional aims to restore prisoners to be accepted back into community life as well as to prevent prisoners from repeating the same actions or mistakes in the future (Candra D, 2016).

The concept of punishment has undergone a shift, as written in the Renewal of the Implementation of the Correctional System Blueprint Document in 2008 (Department of Law and Human Rights, 2008), that philosophically, correctional is a system of punishment that has far moved to abandon the retributive philosophy, deterrence, and resocialization. In other words, punishment is not intended to make suffering a form of retaliation, it is not intended to deter suffering, nor does it assume the convict is someone who lacks socialization. The correctional institution is in line with the philosophy of social reintegration which assumes crime is the conflict that occurs between the convict and the community so that the punishment is intended to restore conflict or reunite the convict with his community.

A description of the correctional philosophy (system) in the Blueprint document can be further interpreted as follows. First, ontologically (at the level of understanding the essence), crime occurs not because of the free will of the perpetrator, so that his actions deserve to be given punishment. But because of the factors that are social in nature, which makes a person unable to adapt so that ultimately they choose to commit a crime. Secondly, therefore, if a crime occurs, punishing acts with the principle of retaliation and making misery considered inappropriate. The act of punishing is more directed to restore the life of the perpetrators of crimes and preparing themselves to return to society (Michael, 2016).

The definition of rehabilitation, in general, is a process of human use, equipment, money, time, methods, and systems that are based on certain principles for the effort to achieve a predetermined goal with the greatest usefulness and yield. Another definition of "rehabilitation" is any effort or action that is directly related to planning, drafting, building or developing, directing, using and controlling something in an efficient and effective manner (**Budiono, 2009**).

The residents of Palopo Class IIA correctional institution consist of prisoners and offenders. Offenders are prisoners who have not yet been decided by the district court. Prisoners are prison inmates who have received a permanent decision by the District Court which consists of B-I, are prisoners sentenced to 1 year and above, B-IIA is a prisoner sentenced to 3 months to 1 year, B-IIB is a prisoner sentenced to 3 months and under, B-III is a prisoner sentenced to prison instead of a fine.

Palopo correctional institution Class IIA has a capacity of 253 (two hundred fifty-three) people, while the number of residents of Palopo correctional institution Class IIA, 362 offenders and 367 prisoners. Meanwhile, the Palopo correctional institution Class IIA is located in an area of ± 46,264 M² built with building facilities consisting of office space, work guidance section room, place of worship (mosque and church), polyclinic, study room/education, reading room and prison inmates. The building for residents is divided into several blocks (Block A to Block D, Block Children, Block Women and Cells) which are used to place offenders and prisoners.

The table below shows the number of prisoners and offenders in the Palopo Class IIA correctional institution as follows:

Table 1. Number of Offenders and Prisoners in Class IIA correctional institution Palopo

Types	Frequency	Presentage
Prisoners	497	74,96
Inmates	166	25,03
Total	663	100

Source: Correctional Institution Class IIA Palopo, 2017

The data above illustrates that the comparison of the number of offenders with prisoners is very significant differences. The number of prisoners and offenders living in Class IIA Palopo correctional institutions is 663 (six hundred sixty-three) while the capacity is 314 (three hundred and fourteen), which indicates that there is an excess capacity of 349 (three hundred and forty-nine).

The table is understood that the capacity of the Class IIA Palopo correctional institution is more than the actual one. According to Abidin (Interview, June 16th, 2016), the excess capacity is actually not too problematic in Palopo than in others. This advantage was caused by prisoners who were supposed to be placed in the District Prosecutor's Office and Police Station, but all were entrusted to the Class IIA Palopo correctional institution.

Both inmates of Correctional Institution Class IIA Palopo, offenders and prisoners based on their gender can be seen in the following table:

Table 2. Gender of prisoners of correctional institutions class IIA

Types	Frequency	Presentage
Male	628	94,72
Female	35	5,27
Total	663	100

Source: Correctional Institution Class IIA Palopo, 2017.

Based on the data above, it is known that the occupants of Class IIA Palopo Correctional Institution are mostly populated by male, namely 628 people or 94.72 percent, while the remaining 35 are female or 5.27 percent. This also shows that men have the most tendency to commit crimes compared to women.

There are eleven (11) types of criminal offences in Palopo Class IIA correctional institutions, namely: drugs, corruption, murder, theft, immorality, fraud, embezzlement, extortion, persecution, robbery and gambling. Each of these crimes is threatened with a sentence that has been decided by the court in accordance with the level of each crime violated in accordance with existing laws in the State of Indonesia.

Applying this correctional system is not only formulating the purpose of imprisonment but also implementing a system of prisoner formation which includes prevention of crime and also to form new human beings who can later be useful also can be accepted by the community. In Article 2 of Law No. 12 of 1995 concerning Corrections, formulates that this Correctional System is held in order to establish Correctional Rehabilitation in order to become fully human, realize mistakes in correcting themselves, and do not repeat criminal acts so that they can be accepted again by the community, can actively play a role in development and live in a good and responsible citizen (Dwiatmodjo, 2013).

The results of the research in the field showed various violations of law committed by prisoners in Class IIA Palopo correctional institution, such as the riots in 2013 due to prisoners' disappointment such as requests for detention rooms to be closed at 10 pm, prisoners asking for removal of Head of Class II Palopo correctional institution, Sri Pamudji. Disappointment experienced by inmates that went berserk and burned down the building. In addition, inmates ganged up on the Head of the correctional institution, Sri Pamudji and pelted the Class II Palopo correctional institution officers with stones.

Another case that occurred was drug trafficking controlled in Palopo Class II correctional institution. In the case of suspects, they are assisted by Palopo Class II correctional institution. This shows that the system of fostering prisoners has not been effective.

The results of research in the field indicate various factors that trigger the emergence of destructive actions carried out by prisoners while serving sentences,

including the excess number of prisoners who are not in accordance with prison capacity, security factors. It can occur because there is no clear separation between one prisoner and the other prisoners, based on the category of the crime he committed, all prisoners were gathered together and mixed, eventually, prison experienced over capacity. Besides that, the security factor of the prison is lacking, which guarding is too weak, prison staffs are less alert, so supervision is weak, besides that drug trafficking is very easy to happen, so that prison should be a place to punish and nurture but become a nest of drugs.

Another factor that triggered riots inside the prison that the issue made the riots no longer caused by fighting between prisoners' groups to seize influence, but an attempt to fight prison guards to escape.

Rehabilitation of prisoners in correctional institutions generally means treating someone with the status of an inmate to be built to rise to be a good person. On the basis of this understanding of rehabilitation, the target that needs to be fostered is the person and character of prisoners who are encouraged to generate self-esteem in themselves and others and develop a sense of responsibility to adjust to a peaceful and prosperous life in society. , and subsequently has the potential to be a noble and high moral person (Nugraha, 2017).

The rehabilitation of prisoners at the Palopo Class IIA Correctional Institution continues to refer to Article 7 of Government Regulation No. 31 of 1999 concerning Rehabilitation of Prisoners by formulating the formation of prisoners through several stages of formation: the initial stage; advanced stage; and ends with the final stage.

Letter from the Directorate General of Corrections, Number KP.10.13 / 3/31, correctional as a process, it should be channeled in step by step to avoid failure rather than other consequences which are not desirable. The stages of fostering prisoners at Class IIA Correctional Institutions are as follows:

First, offenders who are coming to the correctional institution will be known what caused him to commit a crime and other things about him. With these materials can be used as a reference in planning a method of rehabilitation against him.

Second, if the rehabilitation of prisoners and relations with the community has been aligned for 1/3 of the actual criminal period and in the opinion of the correctional rehabilitation board progress has been made in the process then it can be transferred to a security medium correctional institution. In this new place, prisoners are given greater responsibility, more so in the responsibility of the outside community, together with a sense of self-esteem, so that the community arises in its trust and changes its attitude towards prisoners.

Third, if more than half of the actual criminal period has been carried out and according to the correctional process rehabilitating council has achieved more progress, both regarding prisoners and elements of society, then it needs to be expanded, starting with the assimilation of prisoners in the lives of outside communities, such as public

school, worship, exercise, and others. All are still under the supervision and guidance of correctional officers.

Fourth, finally, if you have undergone 2/3 of the actual criminal period, at least 9 months can be released with a conditional release, if the process runs smoothly and well. At this stage, the correctional process takes the form of a broad outside community. Life and life of prisoners with elements from society have become positive and is a necessity, integrity.

The objectives to be achieved in the rehabilitation are: First, the general goal of rehabilitation so that ex-prisoners do not repeat their criminal acts, both inside and outside correctional institution and ex-prisoners can be active, productive, and participate in community development in accordance with his field of expertise. Secondly, the specific purpose of prisoner rehabilitation is to make prisoners aware that the actions taken (in the form of violations that violate the provisions of laws and regulations) harm the other party economically and disturb the community; free prisoners from guilty convictions for being sentenced; giving awareness in the religious field to repent immediately (not repeating the truth again; providing knowledge and work skills in accordance with their talents and abilities in the operationalization of information technology-based equipment; and providing provision of soft skills and attitudes in order to work professionally, honest and responsible (**Widodo, 2014**).

The types of rehabilitation carried out in Correctional Institution Class IIA Palopo, the most dominant ones are as follows:

Guidance of Religious Awareness

Religious guidance is one part of personality development for prisoners. Spiritual formation aims to increase the conviction of prisoners against God Almighty. Through religious guidance activities with the application of religious values and moral values, it is hoped that prisoners will get closer to God and can realize the mistakes they have made (**Sitorus, 2018**).

Article 3 Paragraph (1) Government Regulation of the Republic of Indonesia Number 32 of 1999 concerning Requirements and Procedures for the Implementation of Correctional Rehabilitation for Citizens that each officer must provide religious education and guidance in each prison.

Religious awareness guidance is considered to be the earliest rehabilitation that must be followed by prisoners of correctional institution Class IIA Palopo. Guidance in this field is expected to be able to increase awareness of their respective religions and be aware of the actions they have taken before being placed in the correctional institution Class IIA Palopo. In order to foster religious awareness, the field of guidance for prisoners and students collaborates in the religious field, or volunteers who are willing to give their time for free.

This rehabilitation is carried out by increasing religious activities. Religious activities carried out in the correctional institution Class IIA Palopo is in line with law

number 12 of 1995 concerning correctional services which aim to foster inmates to realize their mistakes and improve themselves so that they go to the community and live naturally.

Relating to religious guidance based on the results of questionnaires distributed to prisoners regarding their views on religious rehabilitation programs in the correctional institution Class IIA Palopo can be seen in the table below:

Table 3. Prisoner Religious Guidance Program

Statement	Frequency	Presentage
Less	1	0,95
Enough	8	7,61
Good	33	31,42
Very good	63	60,00
Total	105	100

Source: Questionnaire results processed, 2017

Based on the data above, most of the respondents stated that the religious guidance program was very good. There are several types of rehabilitation related to the understanding of Islam carried out in the Correctional Institution Class IIA Palopo , including lectures, *ta'lim*, learning to read the Koran, praying fardhu, Friday prayers in congregation, praying in congregation, and yasinan every Friday night. The activity has been going on for a long time and the inmates enthusiastically followed, as delivered by Arrijal (**Interview, 10 August 2016**), stating that:

“Religious guidance has been carried out in Correctional Institution Class IIA conducted through lectures, Friday *Khutab*, learning to read the *Qur'an*, reading Surah Yasin which is held every Friday night. Many inmates when they entered were unable to read the *Qur'an*, but with this activity, they were able to recognize the letters of the *Qur'an* and some even read them even though they were not fluent.”

The method of religious guidance of prisoners in correctional has its own characteristics because correctional prisoners are a separate group of people who have certain characteristics and psychological conditions. Therefore, several methods of religious guidance are: *First*, the method of personal approach, namely the method implemented by directly approaching each individual prisoner. The coach conducts a direct dialogue with individuals, provides explanations, and solves problems in terms of religious appreciation; *Second*, the lecture method, namely the method of how to deliver material orally by the coach. Whereas the role of the audience as the recipient of the message, hear, pay attention and record the information conveyed by the Islamic instructor if needed. The use of lecture methods in religious guidance must be combined with other methods such as question and answer or interactive dialogue; *Third*, the

method of consultation, namely the method which is a continuation of the lecture method. In this method, the coach provides an opportunity for prisoners to ask for advice or information one by one. In consultation, inmates who come to the Trustee to raise their personal problems and ask for instructions to resolve the problem; *Fourth*, the method of friendship, namely the method of connecting inmates with their families either by letter or a direct visit to the house in order to alleviate their suffering. *Silaturahmi* is an activity of visiting someone between others in order to strengthen the strings of love/brotherhood (Thohir, 2016).

The religious guidance that has been done so far is mostly by using lecture and discussion methods. Although religious education is routinely held, religious education in correctional institution Palopo Class IIA has not been effective in reducing the behavior of prisoners. If a study is conducted, not all Muslim prisoners are involved in the recitation and prison officials do not require prisoners to take part in the submission, meaning that it depends on the awareness of each of the prisoners. In addition, the extension officers presented by the prison management were often unable to answer the real problems of the prisoners. Therefore, the religious guidance of prisoners continues to be carried out in order to increase the conviction and faith of prisoners, when inmates return to the community well received by the community.

There are several reasons for the inmates to take part in religious activities, among them are to add to the knowledge of religion, but there is also just follow-up, there are also because of their own will. The results of the research were conducted through interviews with several people who were assisted. According to Jojo (interview, 08 June 2016), one of the assisted residents in the correctional institution Palopo said that:

I attended religious activities because of my own will, not coercion from the officers. I got a lot of knowledge. Which at first, I did not know then I knew. For example, recitation. I didn't know how to recite it but thank God now I know. Also, I know prayer.

Furthermore, according to Afif (interview, June 8, 2016), one of the residents in correctional institution Palopo, as follows:

“If they do not take part in the recitation, they will not be reprimanded by the officers, but they will be encouraged and usually only reminded at the microphone to enlarge the voice but their own awareness for those who want to join. There is a presence list as evaluation material. First, I joined only to fill in the presence list, I happened to be interested when the material is something I love. We took part in a religious activity because we wanted to increase our knowledge, but there were friends who were involved because they were reprimanded by the officers and announced through the mic.”

Questions that have been asked to some of the inmates through interviews after analysis and , it can be understood that the motivation of the inmates to follow Islamic religious activities has increased, the majority of them are those who attend religious

activities because of awareness and claim to add to religious knowledge rather than forced, they were present because of a friend's invitation.

In addition to the personal motivation of the inmates, the motivation of the guards is also very important to foster their inmates, the views of the citizens guided by the motivation of the guards to foster. Based on the data obtained by the statement of the assisted people who answered Less as many as 2 people or 1.9 percent, those who answered were enough as many as 15 people or 14.3 percent, who answered well as many as 30 people or 28.6 percent and those who answered very well were 58 people or 55.2 percent.

The presence of assisted people in Islamic religious formation varies, most of them are always present, some are sometimes present, and a small percentage of them are rarely present. For more details, you can find out through the results of interviews with Afif (**interview, 08 June 2016**), one of the residents assisted at the correctional institution Palopo, as follows: "Of the many inmates, who are always present in attending more religious activities than those who rarely attend. Only a few people rarely attend".

This shows that the attendance of the assisted people is more than those who rarely attend. The same thing was expressed by Wahyuddin (**interview, 08 June 2016**), as follows:

"I attended religious activities since I was a child, entered junior high school, but it was not routine because later in the new school I learned, the rest was no longer because I was lazy and hanging out with lazy friends who are lazy for attending lectures".

When researchers ask about whether in lectures or recitations the importance of prayer is delivered on time and the importance of prayer in congregation. The results of interviews with inmates stated that they carried out the prayers on time after being in prison. Following are the results of interviews with Afif (**interview, 08 June 2016**), one of the inmates:

There is a lot of new religious knowledge as long as I am here, is it because my educational background is secular has never been a religious school. there are many things that I get here, pack new knowledge, especially routine. Then here Al-Hamdulillah, the prayer routine in a congregation, is only because our rule is just the same as Ashar if Maghrib has been locked.

In addition to prayer, researchers also asked about whether religious activities in prisons teach compulsory fasting? Of the several inmates interviewed stated frequently. But when asked about whether they often fast? Most of them stated that they often fast but some said that sometimes even some said never.

In the correctional institution Class IIA Palopo, in Islamic religious activities, it was taught about the prohibition of drinking alcohol and the prohibition on using drugs. Some of the assisted people stated that in religious activities Islam taught the assisted

citizens about the prohibition of drinks. Mostly say they often fast, but some say sometimes. This can be observed from Juhadi's statement (interview, 10 June 2016) that:

Before I went to prison I sometimes drank liquor or alcohol, which resulted in other acts. When I entered prison, I realized it was all because I just knew the law clearly after attending the recitation.

The results of the interview above show that the rehabilitation of prisoners about Islamic law related to the prohibition of drinking liquor/alcohol is very beneficial and can be understood and known by prisoners properly and correctly. The results of the study also showed that the majority of the inmates experienced changes after they attended religious activities in correctional institution Palopo Class IIA.

In general, the inmates stated that their religious understanding after following Islamic religious activities increased. The inmates are accustomed to and often read the Holy Qur'an after they take part in Islamic religious activities, many of them even memorize short Surahs. As stated by Ramli (interview, 08 June 2016), that:

“My religious understanding before entering prison was very lacking, after being fostered in the correctional institution, alhamdulillah my knowledge of religion was greatly improved, starting from the procedures for prayer, reading the Holy Qur'an and other religious knowledge such as laws or prohibitions to take other people's property without thinking of the consequences.”

Other religious activities are da'wah, every Friday a lecturer from an institution that has collaborated with correctional institution Palopo, such as the Ministry of Religion of Palopo City and the Palopo State Islamic Institute to provide payroll, is brought together. The content of the recitation varies. There are those who discuss the prohibition of criminal acts in Islam such as prohibiting stealing, liquor, adultery, killing and so on by expressing their respective arguments, as well as discussing relations with the community so that they become devout Muslims while becoming good and ready citizens live and socialize well in the community.

The most effective guidance for prisoners is through a religious approach because inmates are people who are deprived of their rights of freedom, therefore they are always overcome with feelings of frustration, restlessness and pain which ultimately results in despair. To foster a spirit of life they need to be given a deepening of religion while serving their sentences (**Susanti, 2017**).

Moustafa (2014) in his paper states that religion plays an important role in the daily lives of many prisoners. For people locked up, relationships with God can provide comfort during the isolation period of their families and communities. From a policy perspective, spiritual development and religious practices promote rehabilitation and reduce recidivism in prisoners.

The same opinion is said that mental and spiritual development will not be effective if the prison service is limited and spiritual development is an inseparable part of the prisoner as provisions when his detention period has ended (**Nugroho, 2017**).

The Guidance of Legal Awareness

The guidance of legal awareness for prisoners in correctional institution Class IIA Palopo is carried out by providing legal counseling that aims to achieve a high level of legal awareness, so that as a member of the community, prisoners are aware of their rights and obligations in order to enforce law and justice, protect human dignity, order, peace, legal certainty and the formation of behavior of every Indonesian citizen who obeys the law. One form of activity carried out in the context of fostering legal awareness is legal counseling which aims to establish law-conscious prisoners who are fostered while in the coaching environment or after being resettled in the midst of society.

Table 4. Prisoners Legal Counseling Program

Statement	Frequency	Presentage
Less	-	-
Sufficient	10	9,52
Good	28	26,66
Very good	67	63,80
Total	105	100

Source: Questionnaire results processed, 2017

Based on the data, it was obtained a statement of prisoners who answered sufficient as many as 10 people or 9.52 percent, those who answered good were 44 people or 41.90 percent and those who answered very good were 51 people or 48.57 percent. Therefore, based on these data, the legal counseling program received a positive response from prisoners in the correctional institution Class IIA Palopo.

Legal counseling held by the Prosecutor's Office and the Palopo District Court and the police is carried out in a face-to-face manner, for example through lectures, legal discussions. According to Abidin Karim, (Interview, June 8, 2016) as the Section Head of Prisoner Guidance and Students in correctional institution Class IIA Palopo stated that:

The guidance of legal awareness is carried out by providing legal counseling which also aims to achieve a high level of legal awareness so that as members of the community they are aware of their rights and obligations in order to enforce law and justice, protect human dignity, order, legal certainty and behavior Indonesian citizens who obey the law.

It's just that legal counseling in correctional institution Palopo Class IIA is still rarely done as Wahyuddin said (**interview, 16 July 2016**), one of the following inmates: "Actually, a lot of my friends here really need legal counseling, because as long as I have been here for 3 years I rarely receive legal counseling, so that later when I am free I already have knowledge about the law."

Fostering legal awareness for prisoners of correctional institution Class IIA Palopo is the obligation of all prisoners to be assisted, including obeying and complying with all applicable regulations and regulations in correctional institution Palopo Class IIA. This legal awareness development program in correctional institution Class IIA Palopo has not yet fully developed legal awareness to the criminal. The occurrences of legal

violations that occurred such as drug transactions in prisons, inmates carrying items in rooms that should not have been carried out, carried out fights and were most tragic was burning the prison building and doing torture to prison officials. Based on the results of the study, it shows consistently that prisons are not effective in preventing criminal behavior. Although various programs have been carried out, both long and short term, they have not yet promised to reduce recidivism among former prisoners (Pittaro, 2008).

Guidance on prisoner legal awareness in prisons is carried out by providing legal counseling that aims to achieve a high level of legal awareness, so that as a member of the community, prisoners are aware of their rights and obligations in order to enforce law and justice, protect human dignity, order, peace, legal certainty and the formation of behavior of every Indonesian citizen who obeys the law. Legal counseling aims to further form the Legal Awareness Family (Kadarkum) which is fostered while in the formation environment or after being back in the midst of society (Tjahjati, 2012).

Skill Training Program

Skills training program. Skills training is part of independence development. Self-reliance development is provided through programs, namely: Skills to support independent businesses, such as handicrafts, home industries, repair of machinery and electronic equipment, etc.; Skills to support small industrial businesses, for example, the management of raw materials from the agricultural sector and natural materials into semi-finished materials and become finished materials; Skills developed in accordance with the talents of each inmate. d. Skills to support industrial businesses or agricultural activities (plantation) by using intermediate or high-tech technology, such as the leather industry, textile factories and so on (Michael, 2016).

In order to realize the formation of prisoners, Palopo Penitentiary Class IIA has made various efforts needed. One of them is a skills training program for prisoners in the field of handicrafts so that if they are free from Class IIA Prisons Palopo has been equipped with the skills to develop his life better in the community. The inmates' view of the prisoners' creativity improvement program is as follows:

Table 5. Program Peningkatan Kreatifitas Narapidana

Statement	Frequency	Presentage
Less	-	-
Sufficient	10	9,52
Good	44	41,90
Very Good	51	48,57
Total	105	100

Source: Questionnaire results processed, 2017

Based on the table above, there were 10 responses from prisoners who answered sufficient or 9.52 percent, 28 people answered good or 26.66 percent and 67 people answered very good or 63.80 percent.

Officers participating in the training program are a must because in fostering inmates the skills are very much needed such as making cabinets, carpentry, sewing, handicrafts and so on. The officer realized that his responsibility was so great that various forms of prisoners' skills training could live independently after leaving Correctional institution Palopo Class IIA.

The skills training provided by officers in Correctional institution Class IIA Palopo received a positive response from prisoners, this can be seen from the seriousness of attending the training and then practicing it. In addition, prisoners hope that these skills can be used as provisions to work in the community.

Skills training can be interpreted by one's efforts to develop their potential, both physically and spiritually to be capable of carrying out their duties, and professionals in their fields, systematic thinking, having high creations for a more perfect life. But the purpose of the skills in this paper is the ability of prisoners to have creations, works so that the work can be self-sufficient and have confidence in the ability to try to support themselves and their families.

According to Hastuti, (**interview, 25 July 2016**), Correctional institution Class IIA Palopo Officers stated that the development of skills to prisoners was carried out in several ways: providing guidance and advice, organizing general knowledge courses, vocational training such as carpentry, handicrafts, sewing and so on, physical exercise to maintain health. The benefits to be gained from the development of skills is that prisoners can master certain skill areas, form productive workforce, able to work and try to make a halal living by their own business, independent and have confidence in business skills.

With skills training conducted in correctional institution Class IIA Palopo, prisoners can receive prison as a new home for prisoners. In addition, prisoners can self-examine when prisoners are free later on can no longer make mistakes that can return the prisoner to prison.

Even though there was an increase in prisoners' creativity through making handicrafts as a free time, this training had not yet been carried out because of limited budget and skill facilities to provide raw materials for skills. Finally, correctional institution Class IIA worked around the problem using used items such as newspaper, cigarette packs, asbestos and mostly used cigarette cans. Skill development is carried out so that later prisoners will return to the community to become independent people.

Skills development aims to foster and develop the talents possessed by prisoners, so as to acquire expertise and skills. Activities carried out are conducting knowledge courses (literacy eradication), elementary school equality courses, vocational training such as handicrafts such as making chairs and brooms, physical training to maintain physical and spiritual health such as morning exercise, art training such as music. So that

when the criminal period is over the prisoner can easily get a job in accordance with the skills he is practicing in the prison (Lumowa, 2017).

The existence of social reintegration after prisoners have finished serving the sentence, it is very important to do debriefing on them with matters relating to improving soft skills in order to increase independence. One form of independence is the ability to create jobs for themselves and even for others. Realizing the importance of debriefing for prisoners in welcoming life after completing their sentences, each prison organizes independence education in the form of skills education. The aim is to equip prisoners so that they have the skills after being free to serve their sentences in prison (Bukhori, 2016).

Assimilation program for prisoners

In addition to the training program for prisoners in prison, it is carried out intramural (in the correctional institution) also carried out in an extramural (outside correctional institution). Extramural guidance in prisons is called assimilation, which is the process of fostering correctional prisoners and offenders by combining prisoners and offenders in people's lives (Jufri, 2017).

Assimilation of prisoners in the initial concept was intended to attempt to blend prisoners with the community by employing prisoners in various activities that were directly related to the interests of the societies. But the development of correctional institutions has undergone a change of concept. The concept of assimilation of social work of prisoners is carried out in socially oriented institutions, not profit-oriented institutions. The implementation of prisoner social work assimilation must also be adjusted to the level of education of the prisoners so that social services are carried out in accordance with the level of knowledge they have so that there is a positive correlation between prisoner education and assimilation of social work carried out and its benefits to the general public (Samosir, 2017).

Assimilation can be a benchmark of the process of community acceptance of prisoners with activities outside the correctional institution must have a purpose and it is guaranteed by law such as visiting family or even because of certain things such as fulfilling biological needs. However, not all prisoners get this kind of assimilation.

According to Abidin Karim, (Interview, 8 June 2016) as the Head of Prisoner Guidance Section and Students of correctional institution Class IIA Palopo, the assimilation process is deliberately not implemented because it is a very high risk for continuation of guidance because it is feared that prisoners can communicate with their friends which is not good outside the correctional institution and other bad possibilities.

The responses in the form of statements from prisoners relate to the assimilation program for them in the midst of the community as follows:

Table 6. Assimilation Program for Prisoners

Statement	Frequency	Presentage
Less	4	3,80
Enough	14	13,33
Good	28	26,66
Very good	59	56,19
Total	105	100

Source: Questionnaire results processed, 2017

Based on the table above, it was obtained the statement of inmates who answered less than 4 people or 3.80 percent, who answered enough as many as 14 people or 13.33 percent, who answered good as many as 28 people or 26.66 percent and answered very good as many as 59 people or 56.19 percent.

It seems that this assimilation program has not been effective against the resocialization of prisoners in the community, the case of prisoners who received guidance in the prison area was again arrested for carrying shabu-shabu. Even though the assimilation program was carried out so that prisoners could re-adjust themselves in society.

Article 14 letter j of Law Number 12 of 1995 concerning Corrections confirms that prisoners have the right to get the opportunity to assimilate including leave to visit family. This assimilation is given to prisoners if they have fulfilled the requirements, namely, have behaved well, can take part in a coaching program properly, and have undergone $\frac{1}{2}$ (half) of their prison term. Assimilation is the process of fostering prisoners outside prison (extemural).

In the assimilation stage, guidance activities are carried out which direct prisoners to re-recognize the community environment. In addition to efforts to blend with the community environment, the formation of attitudes and mentality, as well as awareness not to repeat evil, also become part of the guidance. This is an effort to achieve the objectives of the correctional system specifically included in the objectives of assimilation. Assimilation is part of fostering prisoners who carry out imprisonment in the penal system (Cahyono, 2014).

Although there is a guarantee of assimilation in the correctional institution prisoners cannot immediately assimilate open prisons. In accordance with the Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number M.2, PK.04-10 of 2007 concerning the conditions and procedures for the implementation of assimilation, parole, pre-free leave and conditional leave does not explain the conditions for prisoners to be placed in the Correctional institution, but only states that an inmate or student can be given assimilation if it has fulfilled substantive and administrative requirements (Jufri, 2017).

To be able to take part in the assimilation program each prisoner must meet certain conditions. This assimilation program is only for prisoners who are subject to one year or more than one year or several court decisions and can be followed after the

prisoners has served half a sentence after deduction of detention period and remission calculated from the date of detention. In addition, inmates must show awareness and remorse or mistakes that have caused him to be sentenced to crime, must demonstrate the development of manners and positive morals, succeed in participating in a diligent and passionate coaching program, and have never been disciplined for at least the past nine months (Jufri, 2017).

According to Jumaidi, the implementation of assimilation for inmates at the Penitentiary found various obstacles that occurred such as budget allocation so that it affected the availability of facilities in prisons, limited experience with becoming prisoners' mentors, lack of cooperation with third parties that could accommodate assimilation applicants, community stigma that is still negative towards prisoners (Jumaidi, 2017).

Conclusion

Philosophical correctional institutions are places to carry out guidance for prisoners to be carried out rehabilitation and resocialization so that inmates return to normal societies. The implementation of rehabilitation in the correctional system will have a major influence on prisoners who are serving their criminal periods while in prison. Efforts to foster inmates in Class IIA Palopo correctional institution were carried out through personality development which included (religious formation, legal awareness development), and independence development including prisoner skills training and the assimilation process. The training of prisoners in Class IIA Palopo correctional institution has not been effective against prisoners' efforts to rehabilitate prisoners not to repeat their actions. Various legal violations committed by inmates still occur in Class IIA Palopo correctional institution, even though in truth the prison is a place to guide prisoners for the recovery of mental and physical prisoners.

Suggestion

The research suggestion is that Class IIA correctional institution officers intensify the formation of personality and independence of prisoners so that prisoners no longer violate the law and can socialize themselves, inmates when they return to society. In addition, it is necessary to collaborate with the Ministry of Religion to intensify the religious guidance of prisoners in the context of socialization in the community.

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