

MORAL AND SPIRITUAL GUIDANCE ON PRISONERS (CASE STUDY AT CORRECTIONAL INSTITUTION CLASS IIA PEKANBARU)

Try Wiganda Irfan

Faculty of Social Science Universitas Negeri Padang, Jl. Prof. Dr. Hamka,
Air Tawar Bar, Kec. Padang Utara, Kota Padang, Sumatera Barat,
Indonesia, 25171
Email: trywigandairfan@gmail.com

Hasrul

Faculty of Social Science Universitas Negeri Padang, Jl. Prof. Dr. Hamka,
Air Tawar Bar, Kec. Padang Utara, Kota Padang, Sumatera Barat,
Indonesia, 25171
Email: hasrulpiliang1966@gmail.com

Isnarmi

Faculty of Social Science Universitas Negeri Padang, Jl. Prof. Dr. Hamka,
Air Tawar Bar, Kec. Padang Utara, Kota Padang, Sumatera Barat,
Indonesia, 25171
Email: aanisnarmi@gmail.com

ABSTRACT

This study discusses the process of moral and spiritual coaching in correctional institution class IIA Pekanbaru. The purpose of the research is to know and analyze the form of implementation of moral and spiritual coaching in Correctional Institution class IIA Pekanbaru. This research has a descriptive method with a qualitative approach. Data collection techniques are through interviews, documentation, and observation of officials, prison officers, Dai, and priests and convicts. The results showed that the form of moral and spiritual coaching in inmates in the prison class IIA Pekanbaru is preaching (da'wah). Da'wah and imprisonment have the same role as the moral and spiritual coaching in order to form the whole person and restore human rights to socialize with the community.

Keywords: Moral; Spiritual; Inmates

How to Cite: Irfan, T. W., Hasrul, H., & Isnarmi, I. (2019). Moral and Spiritual Guidance on Prisoners (Case Study at Correctional Institution Class IIA Pekanbaru). *Jurnal Ilmiah Al-Syir'ah*, 17(2), 150–163.

Permalink/DOI: <http://dx.doi.org/10.30984/jis.v17i2.927>

Copyright © 2019, Jurnal Ilmiah Al-Syir'ah

INTRODUCTION

The criminality of Indonesia is increasing. It is evident from the many police officers who arrested the perpetrators. Based on data from the police of the Republic of Indonesia, crime has increased from year to year. The following table is an overview of the amount of criminality in Indonesia:

Table 1. Total Crime in Indonesia

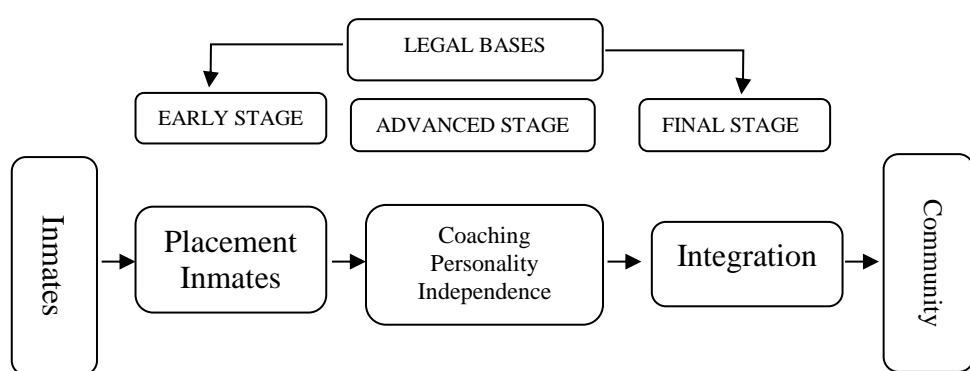
No	Year	Total Crime
1	2012	341.159
2	2013	342.082
3	2014	325.317
4	2015	352.936
5	2016	357.197

Source: Indonesian National Police

Based on data from the police of the Republic of Indonesia, crime has increased from year to year, therefore, the government established a correctional institution (prison) to accommodate the perpetrators of crime for unsettling the community and not repeating the mistake.

In accordance with the Law of the Republic of Indonesia No. 12 of 1995 Article 1 paragraph (1), each correctional institution is obliged to carry out the construction of convicts, i.e. personality coaching and self-reliance programs. Then based on PP No. 31 of 1999 concerning the construction of prisoners through 3 stages, the initial stage of administration/orientation is the period of environmental recognition (Mapenaling), the advanced stage of the development of personality and coaching, (after assimilation Inmates who 1/3 from his criminal (renewal to the community) and the final stage (reintegration) back with the community.

Figure 1. The Process Of Building Prisoners In Correctional Institutions



Source: PP No. 31 of 1999 about coaching

Furthermore, according to the decree of the Minister of Justice of the Republic of Indonesia number: M. 02-PK. 04.10 of 1990 on the pattern of the construction of convicts and prisoners that include the development of religious consciousness, national and state consciousness. The intellectual ability awareness (intelligence), legal awareness and coaching integrate themselves with the community (Silambi & Dkk., 2015). While self-reliance development consists of working skills, training and production that suit the interests and talents (Tampubolon, 2017). The focus of research to be conducted is the personalized coaching of religious consciousness program.

It is suggested that moral deterioration is happening, one of the causes of the human psyche of spiritual values is the lack of religious knowledge. Therefore, there is a similarity between *Da'wah* Islam and Correctional institution that serves as a moral and spiritual coaching convict in order to shape the whole person according to humanity and to socialize with the community.

The moral and spiritual coaching enters into a pattern of personality coaching through religious consciousness coaching activities such as learning al-Qur'an, prayer practice, fasting, and hearing religious talks. The material given is the aspect of worship, the aspect of Al-Qur'an and religious aspects (Safa'ah & Dkk., 2017). Methods of coaching based on situations such as individual coaching methods, group coaching methods, auto suggestive methods, advice methods, and discussion methods (Fachruddin, 2009).

The moral issues of convicts occurring in prisons such as sexual harassment (Hafrida & Dkk., 2015), and also happened in the commotion of fellow convicts in jail (Dwiatmodjo, 2013). Then the spiritual problem of prisoners is not to perform worship to God (Lukita & Dkk., 2013). The problems of moral and spiritual coaching in prison are lack of educators in fostering and guiding prisoners, the absence of consciousness in individual prisoners to be active in every coaching activity, and facilities and community factors. (Maryadi, 2015).

The solution given from the problem is to change the construction strategy, change the attitude of coaching and revitalizing the task and function of the jail (Meldiny, n.d.). Methods that can be used to overcome these limitations, one of which is a method of social group work (Hafrida & Dkk., 2015). Prisoners' coaching uses a personal approach, employing prisoners in an effort to help the number of officers and giving strict sanctions to prisoners who commit violations (Ningtyas & Dkk., 2013).

Prison class IIA Pekanbaru as Technical Implementation Unit is to build inmates by improving mental, moral, spiritual, social and legal awareness level, and improving working skills as capital or provision to improve the level of her future life back into the community. The focus of the research in the prison class of IIA Pekanbaru was a personality coaching consisting of religious and moral education and morality.

First, the religious (Spiritual) education that is conducted in the prisons of Pekanbaru is to require every Muslim convict to Jum'ah (Friday)

prayer in the mosque. Second, the development of Ahlak and morals. Inmates are the ones who need special attention in sexual coaching and moral. Moral coaching in the class of correctional institution IIA Pekanbaru is certainly not separated from religious or mental development, it is very important for inmates to be aware of the consequences of wrong deeds.

Researchers did observations of research, it was found a reality that the moral and spiritual coaching conducted at the Correctional Institution class IIA Pekanbaru, such as *dhikr*, reading *Asmaul Husna*, studying *Iqra'* and Qur'an, listening to lectures then pray Dhuhr in the congregation that is held every Monday until Saturday. The problem is the moral and spiritual development in the class IIA Pekanbaru is the prison party, the contractor and the convict.

Based on the interview with Warden (April 2, 2018) about the coaching personality conducted by the Correctional Institution class IIA Pekanbaru is as follows:

"Personality coaching entered in religious consciousness activities such as Islamic religion of the activity is learning Islamic law, *wirid*, Qur'an, Dhuhr prayer, Friday prayers, and tarawih filled monthly by religious leaders who cooperate with MDI, IKMI, Hamilul Qur'an and Tabligh. While the evangelist convicts are praying, singing, listening to the word of God and blessings filled by religious leaders from churches, other than the Hindu and Buddhism do not get religious coaching".

From the description outlined by the prison class IIA Pekanbaru, it is seen that moral and spiritual coaching is carried out through religious activities. However, moral and spiritual coaching is not carried out effectively because there is no coordination between fellow builders, indifferent inmates, and operational funds lacking in coaching.

The same thing was also conveyed by a warden (April 2, 2019) stating that: "Religious development is poorly carried out because there is no coordination between *Da'i* in building prisoners, inmates who have no desire to change and indifference in coaching and lack of operational funds in coaching, public highlights correctional institutions due to various problems, starting from overcapacity and illegal charges. There is a problem that occurs in the prison class IIA Pekanbaru which is a fight between fellow building residents, lazy to worship, other negative attitudes, and the buried two villagers".

The description outlined by the above warden appears that the moral and spiritual coaching in the Correctional Institute class IIA Pekanbaru does not run effectively. So there is a moral and spiritual problem of inmates in the Correctional Institution class IIA Pekanbaru. The following interview with the warden (April 2, 2019) is:

"There is a problem that occurred at the prison class IIA Pekanbaru, a fight between fellow convicts, lazy worship, other negative attitudes and the death of two convicts occurred on the date (28/10/2017)".

RESEARCH METHODS

Qualitative research is a research that is intended to describe or describe the existing phenomenon, such as the phenomenon of events, social activities, the individuals thinking, and groups that are natural or human engineering (Sudjana, 2008). The qualitative method is able to see the phenomenon more broadly and in-depth in accordance with what happened and develops in the social situation that is studied moral and spiritual development in the prison community (a case study of Correctional Institution class IIA Pekanbaru). To be more assured of the validity of data in accordance with the researchers then there are some things that researchers make the basis of consideration in the use of data standards, among them is the renewal of termination increased diligence in research and triangulation. To obtain the data as expected, researchers determine who is the informants in which they are officials and officers of correctional Institution class IIA Pekanbaru, Da'i, convicts and family prisoners. The author of the informants, researchers selected the specific person considered to provide the necessary data. Based on data or information obtained from the previous sample, the researchers could set other samples that will provide more data. The informants in this study are as follows:

Table 2. The Research Informants of Moral and Spiritual Coaching on Prisoners (Case Study in Correctional Institution Class IIA Pekanbaru)

No	Research Informants	Jumlah
1	The head of Class Correctional Institution class IIA Pekanbaru	1
2	The head of security prison class IIA Pekanbaru	1
3	The head of the prison for inmate/child student prison class IIA Pekanbaru	1
4	The head of public tutoring and nursing care class IIA Pekanbaru	1
5	The Spiritual coaching Manager	2
6	Da'i	10
7	Pastor	5
8	Inmates	30
9	Family inmates	5
Total		56

Source: Researchers' observation results in 2019

Thus, the collection of data in this study was conducted using several means of observation, interviews, and documentation of prison officials, Dai who gave lectures and convicts. Data analysis techniques used were the data analysis model of Miles and Huberman (Sugiono, 2013).

RESULTS AND DISCUSSION

The implementation of coaching by the residents in the class IIA Pekanbaru which is the whole criminal act of misuse of BNN is equal to the construction of the general in the provisions of law No. 12 of 1995 on Correctional. The implementation of the construction of the convicts is further governed in article 7 of the Government Regulation No. 31 of 1999

on the construction of the supervision of the correctional community, the construction of criminal is carried out through several stages of construction, as follows:

This stage begins with the introduction of the Environment (Mapenaling), at least 1 month. The inmates in this era were convicts while undergoing a criminal period of 0 to 1/3 prescribed criminal periods.

If the process of construction of the convicts concerned has lasted forever 1/3 from the actual criminal period, and according to the Correctional Observer Team, it has been achieved considerable progress, such as demonstrating the conversion, improvement, discipline, and adherence to the rules of order prevailing in the prison, furthermore, the prisoners are given more freedom and placed on the prison through the supervision of medium security

If the construction of inmates has been 1/2 from the actual criminal period and according to the Correctional observer team has achieved considerable progress either physically or mentally, and also in terms of skills, the construction process is expanded by assimilation in which the implementation consists of two parts that the time begins since the end of the initial stage up to 1/2 (half) of his criminal

If the coaching process has undergone 2/3 from the actual criminal period or at least 9 months. This development is called the final stage of construction, which is the activity of planning and implementation of an integration program that started from the end of the advanced stage until the expiration of the punishment of the convicts concerned. Furthermore, in the process of training of narcotic convicts in the correctional institution has gained moral coaching, whose implementation is as follows:

The construction of national countries in the Correctional institution class IIA Pekanbaru is directed to make community-building residents know their duties and functions as a good citizen. The construction of legal awareness in the correctional Institution class IIA Pekanbaru is directed to provide residents with the construction in prison if exiting the correctional institution to know the rights and obligations in order to establish and enforce the law and justice. The development of legal awareness is carried out by means of counseling conducted by both prison officers and cooperation with outside parties.

If an inmate commits a breach and does not comply with the regulations in the prison, it will be given penalties or sanctions whether in the form of mild, moderate, and heavy sanctions adjusted to the type of customer. These penalties include:

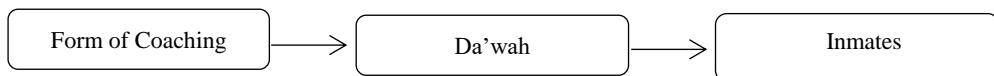
Mild disciplinary penalties, namely: provide an oral warning and provide a warning in writing. Moderate level of disciplinary punishment, namely: (1) Inserting into the exile cell for a maximum of 6 (six) days; (2) Suspending or waiving certain rights, within a specified period based on the results of the TPP trial; and (3) Postponing or negating certain rights may be

a delay in the execution time of visits. The punishment of severe disciplinary: enter in the exile cell for 6 (six) days and can be extended for 2 (two) x 6 (six) days and not gaining the right of remission, family visiting leave, conditional leave, assimilation, free leave, and parole.

In addition, to the process of implementation of various coaching programs officers are lack, which is based on the observation that during the process of coaching, the officers less accompany the target residents so the supervision is less than the prison party, and the target citizens are less effective in the following coaching despite the lack of coaching is mandatory.

The implementation of moral and spiritual coaching at the Correctional Institute class IIA Pekanbaru, based on observations, interviews, and documentation carried out that there is a form of development, by *da'wah*. The implementation of the construction can be seen in the following scheme:

Figure 2. Scheme of Construction in Correctional Institution Class IIA Pekanbaru



Source: The Obtained Data

DA'WAHAT CORRECTIONAL INSTITUTION CLASS IIA PEKANBARU

Based on Government Regulation No. 6 of 2013 on the Order of Correctional Institution and Detention House of Article 3, each convict must follow all activities programmed by the Correctional Institution. The personal coaching is programmed by the correctional Institution class IIA Pekanbaru such as lectures, prayers and read the Qur'anic writing. The lecture is as follows:

The lecture is one of the activities written in the SOP implementation of personalized coaching based on the Society of the Directorate General of Correctional of 2013 on the guidelines for the personality development of prisoners. Lectures are the process of delivering religious teachings, both prohibitory and injunction and the suggestion to convicts as objects of *da'wah* using oral means.

Da'wah is personal guidance or advice from several prison officials to inmates if there are prisoners who need it. As there are prisoners who come to talk about his personal problems and ask for instructions or advice from prison officials. The personal tutoring activity also often comes from *Da'i* when the lecture activity is finished and there are inmates come personally ask *Da'i* whether it comes to material that is not understood or just ask for advice and direction from *Da'i* about the problem encountered. All forms of coaching are *da'wah* activities in the oral form of lectures and personal guidance.

Coaching through *da'wah* of the target people from both the contractors who are in prison and from *Da'i* illustrates that the desire to change and make the convict be good or better done in various ways. One of the steps taken is to cooperate with other places that are considered able to help the construction process. The oral *da'wah* is given to convicts occupying the first order in the prison construction process. This type of *Da'wah* has an advantage because the feedback (response) from Mad'u (inmates) can directly be seen and analyzed related to the effect of coaching.

Researchers see the process of nurturing the moral and spiritual development of a routine Islamic religion always held every Monday to Saturday with a lecture. Prisoners are always encouraged every Monday to Saturday by correctional institutions to follow personality coaching. Then prisoners who participated in the coaching of the personality-filled attendance that has been provided by the correctional institution. The next process gives a religious address to the convicts about 125 minutes at the at-Tawbah mosque. The talks, materials, methods, media, schedule of activities and operational funds are as follows:

Da'i is a person who plays a role in delivering the message of Islam and *da'wah* activities. Therefore, *Da'i* is known as the one who commits *da'wah* or preaching. Facing the demands of good life obligations and responsibilities for *Da'i* needs provision from various aspects, such as 1. *Ar-Ruhiyah* is spiritual in which *Da'i* must be able to increase his ruhiyness of resilience so they are not weak in carrying out noble duties. 2. *Al-Fikriyah* is a thought that empowers the ability to think by observing and reviewing. 3. *Al-Maliyah* is a material in which *Da'i* must have the ability of entrepreneurship, so they are not the burden of others. 4. *Al-Maidaniyah* is the mastery of the field in which *Da'i* must understand the terrain they faced quickly, they can get the right tactics and strategies to preach. *Al-Harakiyah* is a *da'wah* movement in which it should be observed so that the prosecution can follow its pace. The understanding of the right *Da'wah* movement can create an attitude that understands correctly what attitude to be done for the sake of *Da'wah* (Saputra, 2011).

Researchers see that providing moral and spiritual coaching in the Correctional Institution class IIA Pekanbaru comes from various *Da'wah* agencies in the city of Pekanbaru. Based on PP No. 57 of 1999 on the Cooperation of Construction and Correctional prison management that the correctional institution must establish cooperation with non-governmental organizations or public bodies in personalized coaching.

Researchers get data from the correctional Institution class IIA Pekanbaru that has established cooperation with *Da'wah* agencies in Riau province such as the Islamic *Da'wah* Assembly, Indonesian Mosque association, and Jamaah Tabligh in building the target citizens. The Council of *Da'wah* Islamiyah and Indonesian Mosque Association is an organization that engages in the field of Islamic *Da'wah* in Pekanbaru city Riau province. Cooperation that is done in the form of teaching personnel to build prisoners.

As for the origin of the institution preaching *Da'i* who delivered a lecture at the Correctional Institution class IIA Pekanbaru, then can be seen in the following table:

Table 1. Dai based on *Da'wah* institution

No	Name Dai	<i>Da'wah</i> Institute
1	UST. Drs. Harromaini	Majelis Dakwah Islamiyah
2	UST. Mirwan, M.Pdi	Majelis Dakwah Islamiyah
3	BUYA MAKMUR	Majelis Dakwah Islamiyah
4	UST. Drs. Wizard Adnan	Ikatan Mesjid Indonesia
5	UST. Safrullah	Jamaah Tabligh

Source: Researchers' observation results in 2019

Then *Da'i* must have a good competency to build prisoners in the Correctional Institution class IIA Pekanbaru. The science that has also become a factor of success in the development of moral and spiritual, it can be seen in the following table:

Table 2. Da'i by Educational level

No	Name Dai	Education Level
1	UST. Drs. Harromaini	S1
2	UST. Mirwan, M.Pdi	S2
3	BUYA MAKMUR	SMA
4	UST. Drs. Wizard Adnan	S1
5	UST. Safrullah	S1

Source: Researchers' observation results in 2019

The table above showed that *Da'i* convey the lecture seen from the origin of the *Da'wah* institution consisting of the Indonesian Propagation Assembly is 3 people, the Indonesian Mosque Association is 1 person, and Jamaah Tabligh is 1 person. It can be concluded that the average of the original *Da'wah* institution is from the Indonesian Propagation assembly (MDI). *Da'i* who build the target community comes from the prominent *Da'wah* institution in Riau Province and they are active in preaching.

Da'wah's activity is a series of *da'wah* processes that one aspect is the message content of *da'wah* conveyed by *Da'i*. The material of *Da'wah* according to some aspects, such as creed, muamalah, morality, social problems, human relations, and actual problems. According to H. Hamzah Ya'kub as Muliadi quoted that *Da'wah* material has a very wide scope which essentially covers Islamic creed, tawhid, and faith, perfect personal formation, a fair and prosperous community development, and prosperity and welfare of the world. This material globally consists of three basic things, they are a creed, Shari'ah, and morality (Mulyadi, 2012).

Researchers listened to and interviewed *Da'i* about the lecture material. The material source of the lecture is Al-Qur'an which is the source

of instruction as the foundation of Islam, therefore as the main material in preaching. As-Sunnah (hadith) is the second source in Islam. Hadith is the explanation of the Prophet in realizing life-based on the Qur'an. By mastering the Qur'an and Hadith, Da'i has a provision to convey the task of *Da'wah*. Lecture material is submitted by *Da'i* to inmates in the prison class IIA Pekanbaru. Then it can be seen in the following table:

Table 3. The Islamic Material of Lecture at Class Correctional Institution IIA Pekanbaru

No	The Name of Da'i	Islamic Materials
1	UST. Drs. Harromaini	Aqidah Akhlak
3	UST. Ali Imron, S.Pdi	Aqidah Akhlak
4	UST. Mirwan, M.Pdi	Al-Quran and Hadith
5	BUYA MAKMUR	Tasawuf
6	UST. Drs. Wizard Adnan	Fiqh
7	UST. Safrullah	Fadhilah Amal

Source: Researchers' observation results in 2019

Based on the table above, explained that the materials in correctional institution class IIA Pekanbaru consist of Aqidah Akhlak, al-Qur'an and Hadith, Tasawuf, Fiqh and Fadhilah Amal. The materials are needed by convicts to turn prisoners into a devout and law-abiding convict.

The subject matter of Islamic religious lectures in the Correctional Institution class IIA Pekanbaru, it can be seen in the table as follows:

Table 4. Subject matter discussion of the Correctional Institution class of IIA Pekanbaru

No	Materi	Subject Matter
1	Aqidah Akhlak	Aqidah is Faith in Allah SWT, faith in the Angels of God, faith in the books of God, faith in the Prophet and apostles, faith in the last day, faith in Fasts and Al Qadr of God. It is the chastity of Allah SWT, the moral of mankind and the moral of nature.
2	Al-Qur'an and Hadith	Reciting Al-Qur'an by implementing tajweed and tilawah. Learning hadiths about good deed, thaharah, shalat, dzikir, fasting, and hajj/umrah
3	Tasawuf	Know the attributes of Allah SWT.
4	Fiqh	Islam, Faith, Ikhsan, Tharah, prayers, and Shalawat to the Prophet Muhammad SAW.
5	Fadhilah Amal	The stories of prophet's companions, Fadhilah Salat, Fadhilah dhikr, Fadhilah Ramadhan, and Fadhilah Al-Qur'an.

Source: Researchers' observation results in 2019

The table above reveals that the subject matter of material submitted such as moral creed aims to change the personality of convicts for the better. The charity aims to motivate prisoners to do good under any circumstance. Furthermore, the material about Tasawuf aims to strengthen the faith and

know God more closely. In addition, Fiqh aims to understand the correct ordinances of worship and material, Al Qu'ran Hadist aims to understand the reading of the Qur'an into good and correct and the material from Hadith aims to recognize the actions of the Prophet's words to be followed by inmates.

Based on the findings in the field that the material presented is indispensable to the target citizens to become law-abiding convicts and devout worship. All material has been included and balanced with sharia material, morality, and creed. The material presented was required by prisoners to be law-abiding convicts and devout worship.

The method *Da'wah* is very important to note in the activity of *Da'wah*. Dai is expected to have an effective method to be able to convey his message wisely and expedient (Arifuddin, 2012). In da'wah activity, it is found various methods that can be implemented based on the condition of *mad'u*. These various methods are generally explained in QS Al-Nahl/16.

Methods mean the way to organize and through the thought process to achieve an intent. Moreover, the lecture method is a way of delivering *Da'i* to inmates about the lecture material, it can be seen in the following table:

Table 5. The method of the lecture at Correctional Institution class IIA Pekanbaru

No	Lecture Methods
1	Al-Hikmah
2	Al – Mau'idza Al – Hashanah
3	Al Mujadalah

Source: Researchers' observation results of 2019

According to M. Natsir, as quoted by Acep Aripuddin, the method of *Da'wah bi Alhikmah* can be used for any group, such as educated groups, laypeople, or between the two. Because *Da'wah bi al-Hikmah* can mean wisdom in speaking according to the condition of the face. As well as wisdom with morality and role model (Aripuddin, 2011). This means that the al-Hikmah method is central to all methods of *Da'wah* because it is very important to understand and to apply in *da'wah* activity.

According to Muhammad Husain Fadhlullah as quoted by Aisha BM, *Al – Mau'idza Al – Hasanah* is a method of Islamic *da'wah* that gives the impression to the target of *Da'wah* that *Da'wah* is the role of a close friend who loves it and look for everything that can beneficial to him and to divide them. So it can be concluded that in the context of *Da'wah* this method makes one feel appreciated, make *mad'u* be touched because of the love and affection shown by the interpreter and can awaken the spirit to be a good believer (Aisyah, 2012).

The third important method of *Da'wah* is *Mujadalah bi al-lati Hiya Ahsan* is a method of preaching the exchange of opinions done by two parties synergistically, not create the hostility with the intention that the opponent

accepts the proposed opinion by giving arguments and strong evidence (Aisyah, 2012).

According to Arifuddin, Media is a tool used to move messages from the source to the message recipients, which are divided into 1) Media in the form of speech or sound 2) Printed Media 3) Audio-Visual Media.

Media is a tool or attraction that is used to move messages from the source to the recipient. Therefore, communicating media is a communication that uses a channel or means to forward a message to a communicant that is far and or many numbers of communicants. The media used by *Da'i* to convey the lecture material to the inmates in the class Correctional institution IIA Pekanbaru can be seen in the following table:

Table 6. The Use of Media at Correctional Institution IIA class Pekanbaru

No	Media Lectures
1	Microphone
2	Pulpit
3	Board

Source: Researchers' observation results in 2019

The media used in the implementation of *Da'wah* aims to stimulate human senses to arise attention in receiving *da'wah*. The proper media selection has an impact on the effectiveness of *Da'wah* on society being the target of *Da'wah*. The use of media in *da'wah* activities combined with other aspects of *da'wah* and according to the situation and condition of *da'wah* activities is a supporting means to achieve effective and efficient *da'wah*. Therefore, *da'i* is expected to be able to use the media in his activities.

Researchers see a process of moral and spiritual coaching at correctional Institution class IIA Pekanbaru is scheduled and structured that is seen from the religious activities that have been in the program, like *Da'i*, the material and the time of its construction. Lecture activities are held every Monday to Saturday at at-Tawbah Mosque starting at 11:30 am-12:00 pm. For more clarity can be seen based on the following table:

Table 7. The Routine activities of the mosque at Correlational Institution class IIA Pekanbaru

No	Day	AT	Activities
1	Monday	11:30 am - 12:00 pm	Akidah Akhlak
2	Tuesday	11:30 am - 12:00 pm	Fadhilah Amal
3	Wednesday	11:30 am - 12:00 pm	Al Qur'an and Hadith
4	Thursday	11:30 am - 12:00 pm	Fiqh
5	Saturday	11:30 am - 12:00 pm	Tasawuf

Source: Researchers' observation results in 2019

According to the table above explains that the schedule of Islamic lectures is scheduled and structured. However, there was no coaching program on Friday for it is not enough time and Sunday is the less number of prisoners.

Based on the observations of researchers conducted on July 2, 2018, to July 15, 2018, that in conducting a lecture activity at the Correctional Institution class IIA Pekanbaru required an operational fund. Researchers found a finding in the field that there was a lack of operational funds in the lecture activity at the Correctional Institution class IIA Pekanbaru seen from the convict inmates to do *infaq* in every activity took place aimed to pay *Da'i* as well as for saving funds of religious coaching activities. It can be concluded that there is a shortage of operational funds in carrying out lectures at Correctional Institution class IIA Pekanbaru.

Based on the explanation above, moral and spiritual development has been carried out by the Correctional Institution class IIA Pekanbaru which aims to make convict immoral, obedient and law-abiding in life in the country.

CONCLUSION

The research done by using the triangulation method data is started from the observation, in-depth interview, and documentation. The result of this moral development resulted in inmates who are correctional prisoners in accordance with the moral basis BKPM of good attitude, fair, and appreciative success. Implementation of spiritual development at Correctional Institution class IIA Pekanbaru relating to the provision of a spiritual direction aimed at providing knowledge of religious sciences in order to increase faith and resilience. The implementation of moral and spiritual coaching at Correctional Institution class IIA Pekanbaru has obstacles that are from the prisoners who do not join the activities and even tend to ignore it and less operational funds.

ACKNOWLEDGMENTS

The author thanks the Chancellor, Head of Social Studies at the Pancasila Education Program and Citizenship in the Postgraduate Program, and all academic members of Padang State University who have supported and supervised this article. The next award was expressed by members of the Al-Syir'ah State Islamic University Manado Scientific Journal Editorial Team who helped publish this article.

REFERENCES

- Aisyah, B. (2012). *Corak Tasawuf: dalam Pengembangan Dakwah*. Makassar: Alauddin University Press.
- Arifuddin, A. (2012). *Metode Dakwah dalam Masyarakat Plural: Suatu Penelitian Kualitatif* (Cet. 1). Jakarta: Rabbani Press.
- Aripuddin, A. (2011). *Pengembangan Metode Dakwah: Respon Dai*

- Terhadap Dinamika Kehidupan Beragama di Kaki Ciremai (ed.1).* Jakarta: Raja Grafindo Persada.
- Aziz, M. (2009). *Ilmu Dakwah (Edisi Revisi) Cet.2.* Jakarta: Kencana.
- Dwiatmodjo, H. (2013). Pelaksanaan Pidana Dan Pembinaan Narapidana Tindak Pidana Narkotika (Studi Terhadap Pembinaan Narapidana Di Lembaga Pemasyarakatan Narkotika Klas IIA Yogyakarta). *Jurnal Dinamika Hukum*, 17(2), 110–122.
- Fachruddin, F. (2009). *Agama dan Pendidikan Demokrasi: Pengalaman Muhammadiyah dan Nahdlatul Ulama.* Jakarta: Alvabet.
- Hafrida, H., & Dkk. (2015). Pola Pembinaan Narapidana Wanita Oleh Lembaga Pemasyarakatan Dalam Perspektif Pekerjaan Sosial. *PROSIDING KS: RISET & PKM*, 2(3), 320–325.
- Lukita, M., & Dkk. (2013). Aspek Spiritual Narapidana Narkoba yang Menjalani Masa Tahanan di Lembaga Pemasyarakatan. *Jurnal Keperawatan*, 9(2), 192–196.
- Malaikah, M. (2001). *Manhaj Dakwah Yusuf Al-Qardhawi: Harmoni Antara Kelembutan dan Ketegasan.* (Trj: Samson Rahman) Cet. 1. Jakarta: Pustaka al-Kautsar.
- Maryadi, D. (2015). Faktor-Faktor Penyebab Tidak Tercapainya Tujuan Pemidanaan Lembaga Pemasyarakatan Di Indonesia. *Jurnal Hukum Sehasen*, 1(1), 1–24.
- Meldiny, C. (n.d.). *ABSTRAK Tugas dan fungsi lapas menjadi tanggungjawab setiap warga masyarakat agar lapas bisa dipahami secara benar sesuai dengan tugas dan fungsinya.* Sebagai. 10.
- Miles, M. B., & Huberman, A. M. (2015). *Analisis Data Kualitatif: Buku Sumber Tentang Metode-metode Baru.* Jakarta: UII Press.
- Mulyadi, M. (2012). *Dakwah Efektif: Prinsip, Metode dan Aplikasinya.* Makassar: Alauddin University Press.
- Ningtyas, N., & Dkk. (2013). Pelaksanaan Program Pembinaan Narapidana Pada Lembaga Pemasyarakatan Dalam Rangka Pengembangan Sumber Daya Manusia (Studi pada Lembaga Pemasyarakatan Klas IA Lowokwaru Kota Malang). *Jurnal Administrasi Publik (JIP)*, 1(6), 1266–1275.
- Safa'ah, S., & Dkk. (2017). Peranan Bimbingan Konseling Islam Dalam Meningkatkan Moral Narapidana Anak: Studi Pada Bapas Kelas I Semarang. *Jurnal SAWWA*, 12(2), 207–224.
- Saputra, W. (2011). *Pengantar Ilmu Dakwah.* Jakarta: Raja Grafindo Persada.
- Silambi, S., & Dkk. (2015). Efektivitas Pembinaan Narapidana Di Lembaga Pemasyarakatan Kelas II B Merauke. *Jurnal UNMUS*, 4(1), 81–97.
- Sudjana, S. (2008). *Metode Penelitian Kualitatif.* Bandung: Tarsito.
- Sugiono, S. (2013). *Metode Penelitian Kualitatif.* Bandung: Alfabeta.
- Tampubolon, T. (2017). Efektivitas Pembinaan Narapidana Anak di Lembaga Pembinaan Khusus Anak (LPKA) Pekanbaru. *Jom VISIP*, 4(1), 1–14.