Religious Development Management In Forming Noble Character Principles Of The Prisoner

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***Abstract**.*
This paper writing is motivated by the decline in public morals and the consequences of violations of the law that damage the social life order. During the sentencing process, prisoners are still shrouded some mindsets such as ; Trying to get out of the Penitentiary, holding a grudge against other people, feeling dissatisfied with the court decision, feeling like a person who does not get recognition from the community, feelins of disappointment and hopelessness and still difficult to eliminate in everyday life and people worry about not accepting it. or think negatively after finishing the punishment. The study aimed to describe the management of religious development in forming the noble character of prisoner based on Islamic boarding schools through the At-Taubah Integrated Islamic Boarding School (LPK-PPTA). The specific objective is to find out the management of prisoner religious development through the approach of (1) Planning, (2) Implementation (3) Evaluation (4) Problems (5) Solutions (6) Impact. The research formulation is how to manage religious development to shape the character of noble prisoners (a case study at the At-Taubah Integrated Islamic Boarding School Religious Development Institute, Class II B Amuntai Penitentiary, Hulu Sungai Utara Regency, South Kalimantan Province). This research used a naturalistic qualitative research approach namely the situation and conditions at the research location without manipulation with descriptive qualitative research methods. The results of this study was an innovative model of the Islamic boarding school-based religious development program, namely religious psychosomatic psychotherapy through coaching management functions. In the implementation of the management and correctional institutions involving all elements, both internal and external, it obtained good result both in terms of religious understanding (tafaqquh fiddin), life skills (life skills) and noble character (good character), in shaping character. noble character of prisoners. It is recommended to continue to carry out religious guidance for prisoners to make prisoners having faith, knowledge and do good deeds.

Keywords: *Management of religious development, prisoners and noble character.*

I. INTRODUCTION

National development in education is an effort to educate the national life and function to develop the capabilities and to develop the potential of students [1]. National education is directed to develop the quality of human resources that refers to the development of intellectual, emotional and spiritual intelligence [2]. Furthermore, national education is expected to have competitive capabilities in anticipating global challenges, integrally forming democratic and accountable human beings to God Almighty [3].Today, education is faced with various changes in all aspects of life, faith and piety. It is due to the rapid development of science, technology, globalization and lifestyle [4]. Therefore, there is a need for religious guidance in forming the character of prisoners as an integral part in the effort to inculcate divine values, so that each individual is able to understand, practice, preach, defend and respect his religion in life and daily life in the form of character traits. and noble character [5].The ups and downs of one's faith and piety, according to Islamic Education, are challenges that must be faced by every human being, including educational institutions, religious development institutions based on Islamic boarding schools in prisons where prisoners are both material and formal objects [6]. Humans, as social beings, cannot escape their relationships with other humans since they rely on one another [7]. Humans will almost probably not escape coaching in their lives; this is done so that an individual can build his or her own abilities, with strengths that are owned and can be developed, based on applicable norms [8].

According to [9], coaching can be in the form of knowledge, art, as well as a means to help humans from the problems they face and they will face.Prisoners are community members who are temporarily exiled based on a judge decision with the purpose of protecting the community from crime, and to educate

the prisoners concerned so that they can return to the right path and be the good citizens of society and learn from the incident [10]. In the teachings of Islam, there is one provision (Islamic law) called "hudud", namely certain penalties imposed on people who violate certain religious prohibitions such as adultery, corruption, stealing, killing, robbery, rape, drug dealers. , thuggery and other criminal or unlawful acts [11].According to [12] management, religious development in forming the noble character of prisoners is a renewal, refinement or business action or activity carried out in an integrated, efficient and effective manner to obtain the better results. If this coaching activity is carried out on prisoners, then religious guidance mean that prisoners have faith, knowledge and noble character in life [13].The Class IIB Amuntai Penitentiary is located in Sungai Malang Village, Amuntai Tengah Subdistrict, Hulu Sungai Utara Regency. As one of the Technical Implementation Units (UPT) in the Correctional sector that is under and directly responsible to the Head of the Regional Office of the Ministry of Law and Human Rights, South Kalimantan Province as a Class IIB Amuntai Penitentiary based on the Decree of the Minister of Justice and Human Rights of the Republic of Indonesia.

The Class IIB Amuntai Correctional Institution is a Technical Implementation Unit (UPT) referred to as penitentiary that is a place to carry out the guidance of Prisoners and Correctional Students.Through At-Taubah Integrated Islamic Boarding School (LPK-PPTA) at Penitentiary Class IIB Amuntai, as an integrated program in religious development, it is considered the right choice, as an "intention" because the boarding school system is the oldest educational institution inherent in the journey of Indonesian life since its inception hundreds of years ago and has been proven to make a significant contribution to the development of Indonesian people as a whole. This institution is improve the welfare of its citizens. The penitentiary needs breakthrough and innovation (reconstruction) in the management of religious development in forming the noble character of prisoners based on Islamic boarding schools as a substantial effort to inculcate the Islamic concept of Rahmatan lil'alamin.When we investigate the difficulties and elements of prisoners in living life and life based on Islamic boarding schools in Class IIB Amuntai jail, the implementation of religious management development in creating the noble character of prisoners becomes an important thing. Because religious development has not been maximized and has not been handled in an integrated manner, professional coaching management is chosen for the class IIB Amuntai jail. The purpose of this research is to describe the management of religious growth in forming the character of convicts at the At-Taubah Integrated Islamic Boarding School (LPK-PPTA) Class IIB Amuntai Penitentiary in Hulu Sungai Utara Regency, South Kalimantan Province.

II.   METHODS
A.   Research Methodology

The research method used was case study method to explore information on the management of religious development in forming prisoners character. The case study research is to obtain a description of an entity about an individual, a group, an organization, a program of activities, and within a certain time [14]. Case studies generate the data for further analysis to produce theories. As the procedure for obtaining qualitative research data, the data of case study were obtained from interviews, observations, and documentation [15].

B.   Data Collection Method

Correct data collection techniques will produce the high credibility data [16]. Therefore, this stage is carried out as carefully as possible related with the procedures and characteristics of qualitative research because errors or imperfections in the data collection method with the fatal consequences, namely in the form of not credible data, it makes the results of the research cannot be accounted for [17] [18]. The results of such research are fatal, especially if the results are used as consideration basis in making public policies [19] [20]. The data collection techniques carried out by researchers are s;

1.   Observation

Observation can be defined as the process of researchers in looking at the research situation [21]. This technique is strongly relevant to be used in classroom research that includes observing the conditions of learning interactions, children behavior and interactions of children and their groups [22]. Observation can

be done freely and structured. The tools that can be used in observations were observation sheets, checklists, event records and others. Some of the information obtained from observations was space (place), actors, activities, objects, actions, events, time, feelings. The reasons researchers conducted the observations to present a realistic picture of behavior or events to answer questions, to help understand human behavior, and for evaluation, namely to measure certain aspects of doing feedback on these measurements, or participatory observation with the involvement of observer or researcher respondent daily life. During the research, the researcher recorded and observed the occurance at the location into field notes, namely descriptive notes and reflective notes, then continued with interviews with the data sources or respondents.

2.   Interview

Interview is to gather information by asking the questions orally [23]. The main characteristic of the interview is direct face-to-face contact between the information seeker (interviewer or hunter informant) and the information source [24]. The initial steps taken by the researcher is to determine the informants after preliminary observed in the LPK PPTA Lapas Class IIB Amuntai environment. After the informants selection is clear, the researcher develops interview guidelines as a guidance in interviewing the respondents so that it is always directed to the focus of the research, in practice questions are asked systematically according to the guidelines. In conducting interview sometime there are some new additional questions due to new phenomena.

3.   Documentation

Document technique is a source of data used to complete research in the form of written sources, films, pictures (photos), and monumental works, all of which provide information for the research process [25]. The data in qualitative research were obtained from human resources through observation and interviews [26]. However, there are non-human resources, including documents, photos and statistical materials [27]. There are several advantages of using document studies in qualitative research among others : a) The documentary material already exists and ready to use; b) the use of this material does not require a fee, it only takes time to learn; c) much knowledge can be drawn from the material when analyzed carefully, which is useful for the research being carried out; d) can provide a broader background on the subject of research; e) can be used as triangulation material to check the suitability of the data; and f) is the main ingredient in historical research. During this research, documents were obtained from the Head of Police, Head of Office, caregivers or leaders of LPK PPTA Lapas Class IIB Amuntai, Hulu Sungai Utara Regency.

C.   Research Instrument

Table 1. Research Instrument

No	Purpose	Research Indicator	Data Source	Research Method		
				W	O	D
1	Planning for religious development in forming the noble character of prisoners	1. Coaching purpose 2. Coaching materials 3. Coaching techniques 4. Coaching media 5. Coaching officer	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai	√	√	√
2	Implementation of religious guidance in forming the noble character of prisoners	1. Preparation for the coaching implementation 2. Steps for coaching implementation 3. The results of the coaching achieved	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic	√	√	√

				W	O	D
		by the prisoners. 4. Benefits of coaching for penitentiary	Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai			
3	Evaluation of religious development in forming the noble character of prisoners	1. Supervision techniques 2. Evaluation of monitoring results 3. Results of surveillance analysis 4. Follow up	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai	√	√	√
4	Problems found by Religious coaching in forming the noble character of prisoners	1. The problem of the builder 2. Prisoner problems 3. Problem with infrastructure 4. Cost Problem	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai	√	√	√
5	Solutions to problems carried out in religious coaching in forming the noble character of prisoners	1. Solutions to the builder problem 2. Solution of prisoners problems 3. olutions to infrastructure problems 4. Cost problem solution	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai	√	√	√
6	The impact of coaching in forming the noble character of prisoners	1. Impact on prison officers 2. Impact on Prisoners Personality 3. Impact on prisons/remand centers in South Kalimantan	1. Head of Class IIB Amuntai Prison 2. KPLP and Casi-cations in the Class IIB Amuntai prison 3. The leader of the Islamic boarding school At Taubah Lapas class IIB Amuntai 4. Teacher of At Taubah Islamic Boarding schhol Lapas class IIB Amuntai 5. Prisoners of AtTaubah Islamic Boarding School Lapas class IIB Amuntai	√	√	√

Note : Interview (W), Observation (O), Documentation (D)

D.   Data source and type

The main data sources in the context of this research were the words and actions taken by the Head of the Past, Head of Office, Caregivers or leaders of the boarding school, teachers and prisoners at the LPK PPTA Lapas class IIB Amuntai, Hulu Sungai Utara Regency. In addition to policies, programs, curriculum for extra-curricular activities. It is in accordance with the opinion that is in line with the main data sources in qualitative research that were words and actions.The required data sources were classified into primary and secondary data. Primary data were taken from research subjects, namely Head of Police, Head of Office,

caregivers and leaders of LPK PPTA Lapas Class IIB Amuntai, Hulu Sungai Utara Regency. The secondary data were obtained from teachers, prisoners and various official and unofficial documents that were closely related to the research material and supported the primary data. The recording of the main data sources through interviews and observations was the result of a combined effort of seeing, listening and asking research subjects at LPK PPTA Lapas class IIB Amuntai, Hulu Sungai Utara Regency. It is done in a directed and integrated way designed by the researcher. It is directed and integrated because it is obtained from a variety of available information, although not all of it will be explored by the researcher, according to the research objective, namely solving a number of research problems.

E.   Research Location

The research location is the Correctional Institution (LPK-PPTA) Class II B Amuntai Prison with the address: Jalan Sukmaraga No. 324 kel. Malang River District. Central Amuntai, North Hulu Sungai Regency, South Kalimantan Province. This location was selected based on a needs analysis, namely the Integrated At-Taubah Islamic Boarding School Religious Development Institute. Considering the management of religious development in forming the noble character of prisoners must be carried out consistently and continuously, the Religious Development Institute for Integrated Islamic Boarding Schools at-Taubah (LPK-PPTA) Class IIB Amuntai Penitentiary, Hulu Sungai Utara Regency, South Kalimantan Province is expected to be a solution. as an appropriate coaching institution for prisoners in shaping the noble character of their prisoners, on the other hand the religious development institution of the at-taubah integrated Islamic boarding school (LPK-PPTA) Class IIB Amuntai Penitentiary, Hulu Sungai Utara Regency, South Kalimantan Province, as a role model for the religious development of prison inmates / Prisons in the province of South Kalimantan.

F.   Research Subject

Research subjects or also called data sources in research consisted of expert information (original informants) or key information (key informants) consisting of:

1. Head of Class IIB Amuntai Prison
2. KPLP and Casi-cations in the Class IIB Amuntai prison environment
3. Leader of Ponpes At Taubah Lapas class IIB Amuntai
4. UstadzUstadz/Teacher of Ponpes At Taubah Lapas class IIB Amuntai
5. Prisoners (students) Ponpes At Taubah Lapas class IIB Amuntai

G.   Data collection procedure

The procedure for collecting qualitative data consists of series of steps that the researcher done through obtaining the required qualitative data. The main purpose of research is to obtain data, without knowing the data collection techniques the researcher will not get the data that meets the data standards set. Data collection steps include efforts to limit research, determine the type of qualitative data collection, and design a data recording effort. The extent to which the results to be achieved are written in the focus and objectives of the research will help qualitative research to be more focused. Determination of data is needed as the main support in research. There are several types of data collection in qualitative research. First, qualitative observation is an observation that requires the direct role of the researcher to enter the research location.

H.   Data Analysis

In qualitative research, data are obtained from various sources using various data collection techniques and is carried out continuously until the data are saturated. With continuous observation, the data variation will be very high. the data obtained are generally qualitative data, so that the data analysis technique used does not have a clear pattern. However, it should be emphasized that the data analysis used by the researcher is the process of systematically searching and compiling interview data , field notes, and documentation by organizing data into categories, breaking down into units, synthesizing, compiling into categories. patterns, choosing that are important and the funds to be studied, and making conclusions so that they are easily understood by researchers and others. Qualitative data analysis was conducted during the data collection process that is carried out gradually each time data was obtained, not after completing data collection. Data analysis was carried out before entering the field, while in the field, and after finishing in the

field. After all the data is presented, then an interpretation of the data is given, then it is analyzed with the various variables in this study.

III.   RESULT AND DISCUSSION

The findings of this study are the real answers to all research questions conducted based on the field facts. This finding was produced through the Observation process , Interview and Documentation Study conducted by the author at the At-Taubah Integrated Islamic Boarding School Religious Development Institute, Class IIB Amuntai Lapas, Hulu Sungai Utara Regency. The finding description is described by the authors based on the research questions, as follows:

A.   Planning for religious development in forming the noble character of prisoners

Based on the findings, the purpose of religious development at the LPK PPTA class IIB Amuntai prison is correctional that can be divided into three things, namely: (1). After leaving the jail, the prisoner does not commit the crime. (2). Become a useful human being, play an active and creative role in building the nation and state. (3). Able to get closer to God Almighty and get happiness in the world and the hereafter. Religious guidance based on Islamic boarding schools must be oriented to mental processing, exemplary theory, habituation theory, environment (environmental theory), and Islamic boarding schools (Islamic boarding school education). This orientation is a reflection of hablun minallah wahablun minnas from the sources of Islamic values.In planning religious development to form the noble character of prisoners, the form of general coaching goals, specifically the LPK-PPTA Class IIB Amuntai Lapas, Hulu Sungai Utara Regency, also establishes the Vision, Mission, Motto and Objectives of the religious development of Pondok Pesantren At Taubah that is formulated as a first step of Coaching Management in forming the Moral Character of Prisoners.

The vision focuses on the formation of the noble character of prisoners in each individual student because the main program is the formation of the noble character of prisoners who have a Santri spirit. involved in the At taubah Islamic boarding school environment. With the hope that the vision and mission can accommodate all processes and needs of prisoners. It is accepting the judge decision for the violation committed and always asking for forgiveness and repenting to Allah and establishing good relationships with others.There are various kinds of religious development techniques applied in an effort to build the noble character of prisoners. The technique of religious development is a step not only a coaching strategy and is more practical. This coaching technique is an effort from managers, officers and teachers to carry out and choose coaching learning strategies used in a coaching process, especially the teaching and learning process at ta'lim assemblies or recitations in mosques and learning halls by taking into account the security and environmental conditions of Islamic boarding schools. -Taubah Lapas class IIB Amuntai.

B.   Implementation of religious guidance in forming the noble character of prisoners

Hasil wawancara ditemukan bahwa pembinaan keagamaan dinamakan pembinaan kerohanian Narapidana, usaha ini dilakukan agar Narapidana mendapat hak, meningkatkan imannya, terutama memberi pengertian agar narapidana dapat menyadari akibat-akibat dari perbuatan yang benar dan perbuatan yang salah,. Kegiatan keagamaan yang dilaksanakan antara lain (a) Ceramah Agama yang dilaksanakan setiap hari Rabu dan hari Jum'at, kegiatan ini rutin dilaksanakan setiap 2 x dalam 1 (satu) minggu. (b) Belajar Mengaji bagi Warga Binaan Pemasyarakatan (WBP) dengan metode IQRA setiap Hari Senin dan Sabtu dilaksanakan setiap 2 x dalam 1 (satu) minggu. (c) Mudzakarah yang dilaksanakan oleh Rombongan Majelis Zikir (jamaah tabligh) dari Kabupaten Hulu Sungai Utara dilaksanakan 1 x dalam satu minggu yaitu setiap hari Rabu. (d) Shalat berjama'ah Waktu Juhur dan Ashar di Mesjid At Taubah Lapas Klas IIB Amuntai. (e) Shalat Jum'at berjama'ah yang sebelumnya dilaksanakan Ceramah Agama atau Kultum. (f) Latihan Maulid al Habsyi yang bertempat di Mesjid At Taubah Lapas Klas IIB Amuntai, dimana kegiatan tersebut dilaksanakan pada hari Selasa Sore.

The interview results found that religious guidance is called the spiritual development of prisoners. This effort is made in order for inmates to gain rights, develop their faith, and, most importantly, to provide understanding so that convicts can understand the consequences of right and wrong conduct. Religious activities include (a) Religious Lectures, which are held every Wednesday and Friday and are consistently

carried out every two weeks. (a) The IQRA technique of studying the Koran for Correctional Inmates (WBP) is used every Monday and Saturday for two weeks. (c) Mudzakarah is held once a week, on Wednesdays, by the Zikr Assembly Group (tabligh congregation) from Hulu Sungai Utara Regency. (d) Congregational prayers at the At Taubah Mosque, Class IIB Amuntai Prison, at Juhur and Asr times.(f) Congregational Friday prayers, which were previously held by Religious or Cultural Lectures. (f) The Maulid al Habsyi drill, which took place on Tuesday afternoon at the At Taubah Mosque Class IIB Amuntai.

This study found that the Islamic Boarding School Model developed at the LPK PPTA Lapas class IIB Amuntai usef the khalafist model. It means that Islamic boarding schools apply the classical teaching system (madrasi), provide general knowledge and religious knowledge (tafaqquh fiddin), and also provide life skills education. LPK PPTA Lapas class IIB Amuntai is also affiliated with Ahlussunnah waljama'ah, with NU (Nahdlatul Ulama) culture. The hallmark of this pesantren is the existence of ritualistic activities such as Friday processions (twice adhan and ma'syiral) Friday night worship (magrib prayer, hajat prayer, tahlilan and tausyiah), dawn prayers using qunut, reading the poems of Simtud Durar, Al Habsy, Ad-Diba'i and Burdah, reading the prayer to reject reinforcements (second prayer) tarawih prayer 20 raka'at + witr (3 cycles) and Learning by reading the yellow book and the Malay language book. Khalafi's model and Ahlussunnah waljama'ah affiliation, LPK PPTA Class IIB Amuntai prison is in accordance with the condition of the Amuntai area, Hulu Sungai Utara district, where the majority of WBP/students are affiliated with Nahdiyyin (NU).

C.   Evaluation of religious development in forming the noble character of prisoners

In fostering the problem of supervision and evaluation in the religious development of prisoners (santri) it becomes the crucial factor. Interview data in the field of the Head of KPLP (interview, dated July 25, 2021) showed that coaching activities are running according to procedures and targets or not depending on the level of coordination and implementation of supervision carried out by the officer on duty at that time. During the handover, the guard at that time and security conditions became the main factors.The relationship with the activities of religious development of prisoners (santri), then from Kalapas to the officials of the structure below have carried out the stages of supervision, namely: (1). check (2). check (3). match (4). inspect (5). controlling (6). set (7). and prevent before it becomes a failure. The indicators are in the form of (1) improving the discipline of inmates (santri), Ustadz and Lapas employees through the application of the At Taubah Islamic Boarding School's rules and regulations, in accordance with the level of status, level, position and job description. (2) Improving the professionalism of ustadz/teachers through regular meetings. (3) endeavor to raise funds in a legal, lawful and non-binding manner for the procurement of infrastructure and facilities.

In addition, the interview results also found that the form of supervision and evaluation was in the form of direct observation, namely looking at the process of the birth of the coaching activity program, the results of interviews and documentary studies, that the program had been discussed with the Head of the Village Headquarters, structural officials, OSA management and provided advice or motivation. All programs of religious development activities for prisoners (santri) are to increase faith, knowledge and good deeds in shaping the noble character of prisoners (santri), (Interview with Kalapas on 15 May 2021). Supervision in religious development cannot be separated from security and order is an absolute requirement for the implementation of coaching programs, therefore the safe and orderly atmosphere of the Class IIB Amuntai prison is always conditioned by various strategies, monitoring, counteracting, preventing as early as possible disturbances to security and order arising from both inside and outside the Prison;

D.   Problems found by religious guidance in forming the noble character of prisoners

As a religious development institution consulting and coordinating with the Class IIB Amuntai prison, there are issues with coaching staff, from the perspective of prison staff or personnel, if it is related to the number of prison employees with an unbalanced number of inmates and always over capacity, this is a classic problem experienced by prisons or detention centers throughout the archipelago. Another issue is the lack of an integrated character education system, which is characterized by a lack of information on the evolution of the educational world, not yet supported by clear regulations, low employee competence, low employee initiative, and employee roles that are routine and tied to their respective main tasks.

E.   Solutions to the problems in religious guidance in forming the noble character of prisoners

The results of the interview with the Head of Binagiatja, the solution to the problem of coaching staff is by optimizing the integration of the Lapas Tupoksi with the LPK PPTA program for Class IIB Amuntai prisons by forming and ratifying the composition of the Management of the At-Taubah Integrated Islamic Boarding School (LPK PPTA) Class IIB Amuntai Prison.

F.   The Impact of coaching in forming the noble character of prisoners

According to the findings, religious instruction in shaping the noble character of inmates at LPK PPTA class IIB Amuntai jail is an endeavor to assist convicts in increasing faith and piety to God Almighty in order for them to be free from the challenges and issues they confront in life. In general, the purpose of religious development is "to form Indonesian people who believe and are devoted to God Almighty, have noble character, and are able to maintain peace and harmony in inter- and inter-religious relations," and in particular, the purpose of religious development is "to form correctional inmates to become human beings fully aware of mistakes, improve themselves, and do not repeat criminal acts so that they can be accepted again by the community, can be accepted again by the community, can be accepted again by the community, All aspects of religious development, including programs, costs, facilities, infrastructure, coaching staff (ustadz/teachers), teaching and learning processes (recitations/ta'lim assemblies), and so on, have an impact on achieving the goal of coaching, which is to form the noble character of prisoners.

IV.   CONCLUSION

1.   The development of prisoners guidance in prisons (since 1964) at the prison conference in Lembang with the aim that punishment is a correctional facility, so that in addition to imprisonment, convicts are also more directed and fostered to be later re-socialized, as outsiders, outside prisons. The purpose of coaching is correctional, it can be divided among others: (1). After leaving the Penitentiary, he no longer commits a crime. (2). Become a useful human being, play an active and creative role in building the nation and state. (3). Able to get closer to God Almighty and get happiness in this world and the hereafter.

2.   The development of religious guidance for prisoners based on Islamic boarding schools is oriented to the afterlife, namely forming a servant who always fears to Allah. Helping individuals or a person to know, recognize, and understand their own circumstances and to remind individuals of their nature is oriented towards worldly life, namely forming humans who are able to face all forms of needs, obstacles and challenges of life so that their lives are more feasible and beneficial.

3.   The development of management based on boarding schools is carried out in an integrated manner, namely by adhering to the Qaidah that is related to education and religious guidance for inmates based on the At-Taubah Integrated Islamic Boarding School (PPTA) Class IIB Amuntai Prison. The first qaidah; "Maa Laa Yatimmul Waajibu Illa Bihi Fahuwa Waajibun" means if a goal is mandatory and the goal cannot be achieved without a tool, then the tool is mandatory. The second qaidah: "Lilwa Saa Ili Hukmul Maqasidi" means the tool has a value that is in line with the goal. The third qaidah "Al-Muhafadzah 'Ala Qadimi As Shalih Wal Akhdzu Bil Jadidil Aslah" means; always take care of the good culture of the past, and open oneself to explore a new better culture". The concept of the program is provided by combining the pattern of fostering WBP / Prisoners in class IIB Amuntai with a religious curriculum based on the At-Taubah Islamic boarding school at class IIB Amuntai through learning, recitation, coaching and supervision in accordance with the agreed main task and function and programs, implemented in an integrated manner and controlled.

4.   The most effective guidance for prisoners is a religious approach based on Islamic boarding schools, because prisoners are human beings who are deprived of their rights to freedom, therefore they always feel the anxiety and stress which ultimately create the despair and laziness in worshiping Allah. To grow the spirit of life, they need the religious education "tafaqquh fiddin" while serving their sentence. Islamic boarding school-based religious development is one of way to restore the character of prisoners who experience a decline in faith and spiritual mental decline. Islamic boarding school-based religious guidance

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includes deepening of Islamic material (tafaqquh fiddin), religious skills, learning the Qur'an, dhikr and shalawat and monitoring and evaluation.

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