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Implementation of christian religious education in formation of spirituality and character of inmates in prisons

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Abstract
This study aims to examine how the implementation of Christian Religious Education for the formation of spirituality and character of the inmates at the Class IIA Salemba Penitentiary, Central Jakarta, especially Christians, because through a series of worship and character-building can have a positive impact. How spiritual service through a series of worship and spiritual formation can shape the spirituality and character of Christian fostered citizens according to Christian values. Through Christian religious education, it is hoped that it can form spirituality and character that has a biblical basis so that after the inmates finish their sentence and return to society, they can become complete individuals as human beings beneficial for the nation and state. Therefore, the researcher wanted to obtain data through interviews based on questions that could prove the implementation of PAK in shaping the spirituality and character of the inmates of the Class IIA Salemba prison. This research was conducted using descriptive and exploratory qualitative methodologies, namely through interviews and literature studies to informants at the Class IIA Salemba Prison, Central Jakarta. Based on the results of the study, it was found that the inmates did not overall experience spiritual and character formation, but some experienced formation while in prison because the two aspects studied were lifelong formations.

Keywords: implementation, christian religious education, character, spirituality

Introduction

Christian Religious Education (PAK) for inmates in correctional institutions (*Lapas*) is essential. The purpose of PAK is "to strive for change, renewal and reform of individuals, groups, and even structures by the power of the Holy Spirit, so that students live according to God's will as stated by the Bible, especially in Jesus Christ" [1]. Christian religious education is an attempt to make students aware that they are sinners [2]. If PAK's efforts are taken seriously, the inmates will receive good, structured and comprehensive teaching to experience repentance and renewal of life in Christ. By the time they return to their families and communities, they have become true disciples of Christ.

Based on observations related to worship activities, Ardi as a resident and Mr Yusner as a coach. The administrators believe that all activities, predominantly Christian Religious Education activities carried out at the Prison, make them better in terms of character and spirituality [3]. Their enthusiasm is very high to participate in every worship held in prison. This Christian worship activity will be carried out on Monday - Sunday on an ongoing basis.

The formation of spirituality and character is significant for prison residents, so the government issued Law no. 12 Article 14 of 1995 concerning Corrections which contains the rights of *Lapas* residents related to the formation of spirituality and character, which are as follows: a) Performing worship according to their religion or belief; b) Receive treatment, both spiritual and physical care; dan c) Getting education and teaching [4].

Christian religious education in prisons in spiritual and character formation is crucial to be carried out thoughtfully and systematically because few former prison inmates have not experienced spiritual and character formation while in prison [5, 6]. Such is the case with ex-convicts of the motorcycle theft case in Tasikmalaya, West Java, who repeated their crimes. Because of the gaps that occur among ex-convicts who have been released from prison, it is essential to take spirituality and character formation seriously while in prison so that ex-convicts do not repeat crimes.

Literature Review

Terminologically, spirituality comes from the Latin "spiritus", which means spirit or soul or mind. The theological dictionary defines spirituality as the practice and systematic reflection on the Christian life, characterized by prayer, devotion, and discipline. Spiritual guides and the Holy Spiro clarify the direction a person or community should go. Spirituality is matters related to the spirit and soul. Although this part is non-physical and cannot be recognized by the five physical senses, the whole is part of the human being that exists every day. "Spirituality is the inner attitude or main direction of a person or group. So spirituality concerns the whole direction of life reflected in thoughts, words and actions. Christian spirituality is an inner attitude that strives to live the faith according to the word of the living God. It is related to following the Lord Jesus in daily life [7].

The Role of PAK for Spiritual Growth - Christian Religious Education plays a vital role in spiritual growth. According to Martin Luther, Christian religious education makes students and adults aware that they are sinners and commit sins [8]. According to Calvin, a true man is a man who obeys God's will. Reflecting on Jesus, John Calvin said that spiritual strength is obtained by praying and worshipping.

Therefore, Jesus can do many things because He does not live in His own will but God's will.

Regarding Christian Religious Education in the XXI Century, people still need to hear and respond to the gospel of salvation in Jesus and learn how they can know God and follow Him in their daily lives. Harianto GP believes that Christian Religious Education in a person must bring spiritual change in a better direction. These efforts are made to have a future with noble character and fear of God. Christian Religious Education is closely related to spirituality because Christian Religious Education will ultimately lead someone to the Lord Jesus as the Savior so that students realize that they are sinners [9]. Christian Religious Education also leads believers to grow in faith so that they reach full maturity and growth following the fullness of Christ.

Spiritual Check-Up - In this section, the author discusses spiritual formation. What is the pattern of spiritual formation? The author uses a book called Spiritual Checkup by Donald S. Whitney as a pattern of spiritual health. This book provides questions to examine one's spirituality. The questions are as follows, namely:

Are You Thirsty For God? - "Ordinary people are people who have not repented, have an empty soul. Without God, he is constantly pursuing something that can fill the void. Efforts include money, sex, power, houses, land, sports, hobbies, entertainment, something beyond human capabilities, self-worth or education, while they "live in the lusts of the flesh and follow the will of the flesh and mind" (Ephesians 2:3). A Christian sees a person with an empty soul and knows that what he is looking for can only be found in the person who says, "But whoever drinks the water that I will give him, he will not thirst forever (John 4:14)". The ironic thing about a person with an empty soul is that he is constantly disappointed in various aspects of life, but he is so easily satisfied in his search for God. Whatever an empty soul desires in his life, he never has what Jonathan Edwards calls a holy desire, manifested in the longing, thirst and hunger for God and holiness [10]. The difference between an empty soul and a dry soul is that an empty soul has never experienced the streams of life, while a dry soul has experienced them and realizes that something is missing. It does not mean that a dry soul will lose the presence of the Holy Spirit who dwells within him [11]. As Jesus said, but whoever drinks the water that I will give him, he will not thirst forever. On the other hand, the water that I will give him will become a spring within him, springing up to eternal life. The soul of a Christian experiences drought due to several factors, namely as follows: 1) Too much to drink from dry earthly springs and too little from "the water of God" (Ps. 65:10); 2) Spiritual drought, due to God's neglect. There are times when Christians feel that God does not exist, and c) Too much attention to one or several sins or too little attention to fellowship with God will dry up the soul of a Christian; d) Prolonged mental and physical exhaustion. Unlike a dry soul, which may sound counterintuitive to its name, a contented soul thirsts for God because it is satisfied with God. He had tasted and seen how good God is (Ps. 34:9), and the taste was so satisfying that his desire to know Christ better could quench his spiritual thirst, for no person, property, or experience can produce such spiritual joy in find in Him. Communion with Christ is incomparably satisfying, for there is no disappointment to be found in Him.

Does God's Word Increasingly master you? - A person who is complacent with just reading the Bible a few times or with the discipline of reading it may exhibit something far worse than spiritual decline. The Bible states that the hallmark of a true believer is not simply admiring God's truth but also loving that truth. The Psalmist said this time and again. (Psalm 119:47, 48, 97, 113, 119, 127, 163). John Piper said loving the truth is a matter of perishing or being saved. While ignoring the truth is a sign of spiritual death [12]. In a mortal world, no Christian can always live a perfect life. Only Jesus can do that. Thus speaking of living under the power of the Bible as 1) The hallmark of a true follower of Jesus, and b) Something that becomes more and more evident in the growing Christian. The Bible should be the standard and means of judging all things in the life of every believer. God states that His words can equip us for every good deed. Some of the ways that can be used to start proving the truth are as follows: 1) Deepen the desire for God's Word; 2) Make time for God's Word; 3) Read the Bible daily and do not close it until you understand at least one thing God wants you to do in response to the reading; 4) List at least five things you have not seen from a biblical perspective, and 5) Train yourself to ask "how does the Bible respond to this? [13].

Do You Love More? - Love is the mark and characteristic of Christianity. A Christian can excel in many areas, including the ability to witness, teach, even preach, or in Bible study and knowledge or faith, service and generosity, but all of these are of no value without love. As love fades away, sin will manifest itself, and believers will become less and less like Jesus [14]. The loss of love is also marked by indifference to others. Believers become less sensitive to the physical needs of others and are less burdened to see the spiritual needs of others. Many people feel they already have true love when they are just making a normal human response. People who grow in love will show that growth in at least three ways: 1) Their love for their fellow Christians grows stronger; 2) Love for the lost, and 3) Love for Family. Are you more concerned about the spiritual and physical needs of others? - The Bible teaches Christians to care for the needs of others, both spiritual and physical. Jesus set his example with two aspects of caring, namely by healing and teaching the truth at the same time. Evangelicals, in general, tend to devote time, money, and prayers to missionary and evangelistic work rather than to social service [15].

Is Spiritual Discipline Increasingly Important to You? - Spiritual disciplines are God-ordained means, which can help us draw closer to God, experience Him and be transformed more and more like Christ. Examples of spiritual discipline include personal Bible reading and meditation, personal prayer, fasting, quiet time, and spiritual journaling. Communal spiritual disciplines such as worship services, prayer together, communion and communion [16].

Are You Still Grieving Over Sin? - A characteristic of a Christian is that the more you grow, the more you will grieve for sin. One of the most significant differences between a saint and a hypocrite is that the joy and comfort of the saint are accompanied by divine pain and sorrow for sin. There are several characteristics of God's sorrow: a) God's willful sorrow is more than just admitting imperfection; b) Sorrow according to God's will also produce repentance, namely a change in the way of thinking about sin that leads us to a change in behaviour; c) Sorrow according to God's will accompanied by true humility [17].

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Do You forgive Faster? - Three times in the Gospels, Jesus directly relates our forgiveness to others (Mark 11:25-26; Matt. 6:14-15; Luke 6:37). People who repent before God are people who forgive others.

Character Building - The extensive Indonesian dictionary has the meaning of character; "psychological, moral or character traits that distinguish one person from another. The word character comes from the Greek "charassein", which means to engrave (painting, drawing), such as people who paint paper, carve stone or metal. Based on that definition, the character is defined as a special sign or feature and therefore gives rise to a view that character is "an individual pattern of behaviour, one's moral state". Character means "mental or moral qualities, moral strength, name or reputation" [18]. Nanda argues that character is characteristically good values (knowing the behaviour of goodness, willingness to do good, real good life, and having a good impact on the environment) which are imprinted in themselves and manifested in behaviour. From some of the experts' opinions above, it can be said that character is a characteristic or self-image of a person that is attached to him, which he always carries within himself that can impact others.

Human Personality Type - Humans have different and unique characters. Human character or personality can be studied and observed as a whole. Humans sometimes have the same character as one another. Personality is a psychological study born based on the thoughts, studies or findings (results of handling cases) of experts. The object of study is human behaviour, human behaviour whose discussion is related to what, why, and how the behaviour is [19]. According to Alwisol quoted by Alex Sobur, there are five personality traits, namely as follows: a) Personality is general, namely: personality refers to a person's general characteristics, thoughts, feelings that systematically affect his overall behaviour; b) Personality is distinctive, namely: personality can explain individual traits that can distinguish him from others, such as signatures, psychological fingerprints; c) Long-term personality, namely: a personality that can describe individual traits that last a long time do not change easily throughout their life, although changes are usually gradual or the changes are due to responding to an extraordinary event; d) Personality is unitary, namely: personality is used to view oneself as a single unit, hypothetical internal structure or organization that forms a unity or is consistent; and e) Personality can function excellent or bad. Personality is how people come to be in the world.

Personality Formation - According to Sobur, personality is a unified aspect of the soul and body that causes unity in one's behaviour and actions. The formation of this personality occurs through interactions within oneself and external environmental influences. Furthermore, Sobur revealed that the environment is very influential in forming a child's personality. Children in their development show traits that are focused on the environment. The environment accepts these properties and shows reactions formed based on the characteristics, children's appearance, and environmental processing. The changing environment provides a stimulus to children that affect children's development, especially character formation [20].

According to the Big Dictionary of Indonesian Language, crime is criminal or acts that violate the criminal law or crime. The science that studies crime is called criminology.

The name criminology literally comes from the word "crimen", which means crime or criminals and "logos", which means science, so that criminology can mean the science of crime or criminals [21]. The definition of crime or criminology is quite diverse: Bonger defines criminology as a science that aims to investigate the phenomenon of crime as widely as possible". Sutherland formulated criminology as a whole science related to crime as a social phenomenon (The body of knowledge regarding crime as a social phenomenon). Meanwhile, The definition of criminology to include conduct norms as one of the scopes of criminology research so that the emphasis here is more on social phenomena [22]. Paul Mudigdo Mulyono defines criminology as a science that studies crime as a human problem. Michael and Adler argue that criminology is a description of the actions and characteristics of criminals, their environment and the way they are officially treated by community policing institutions and by members of society. Wood believes that the term criminology includes all knowledge obtained based on theory or experience, which is related to evil deeds and criminals, including the reaction of society to evil deeds and criminals [23]. Noach defines criminology as the science of evil deeds and despicable behaviour concerning people who engage in evil behaviour and criminals. Wolfgang, Savitz and Johnston in The Sociology of Crime and Delinquency define criminology as a collection of science about the crime which aims to gain knowledge and understanding of the symptoms of crime by studying and scientifically analyzing information, uniformities, patterns and causal factors related to crime, perpetrators of crime and society's reaction to both.

Crime can occur because of human actions and their environment. Crime exists because of the existence of humans with various behaviours that harm others in the implementation of social interaction life [24]. Humans are the same as others, have dignity and worth (dignity of man). Humans are also said to be projecting creatures, meaning creatures who can create, give birth and plan projects (homo animal rationale). Humans are only able to transcend the transcendent limits of this world's life. Humans are also creatures who have norms, create, follow and live norms. Sutherland argued that humans act according to "codes of conduct." Humans are free to choose, and namely, first, humans are given to the world (everything it faces), the second, the attitude that humans take, and third, the actions carried out.

Human ethics commit an act categorized as "evil" by criminal law, he has already thought about what he should do and the consequences he will experience. When humans do an action, it is of their own will and will. There is also the will and coercion of other people, but it should be understood that not all humans can commit crimes against the will and coercion of others. It is what encourages that humans must be responsible for their actions. Responsibility cannot be given to people who have not committed a crime (transferred to someone else) [25].

A person commits the majority of crimes with full awareness or intentional (opzetelijke). Some people commit crimes because of negligence (dolus). When people commit crimes by "force", it is also done with full awareness of unavoidable coercion. All of this becomes the judge's consideration and interpretation at the time of imposing a sentence or sanction. The judge's decision in jurisprudence can be said as an invention that can be used as a form of

theory. The presence of jurisprudence because of inequality or legal vacuum as a guide in the imposition of punishment. It is the determination of the formulation of crime (by criminal law) with the development of the times the formulation of crimes that have been codified are unable to accommodate the aspirations of crime in society because the new form of crime is not contained in the written formulation of criminal law crimes. Legal delays result in judges' actions in anticipating a legal vacuum in the form of jurisprudence [26]. Therefore, criminology does not approve of the limited meaning of crime. Crime is born and develops according to the times that are so fast, fast, and sometimes difficult to control. The development of crime in quantity and quality (based on the sophistication of evil deeds), a particular problem for the law to read the development of crime and its presence in the real world.

Crime is not an event of heredity (congenital from birth, inheritance), nor is it a biological inheritance. Crime can be committed by anyone, both women and men, with different levels of education. Crime can be done consciously. That is, it is thought out, planned and directed at a particular purpose, consciously suitable. Crime is an abstract conception in which evil cannot be touched and seen except for its consequences [27]. Crime is a complex phenomenon that can be understood from different sides. That is why we can catch various comments about a crime event in everyday life that differ from one another. There are several meanings of evil, including the following: "The term evil comes from the word evil, which means very bad, very bad, very bad, which is piled up on people's character and behaviour. Evil means having an evil nature. Juridically, crime is defined as an act that violates the law or is prohibited by law. Here we need a legal certainty because people will know what is evil and what is not evil.

Elements of Evil - There are seven elements of evil, which are interdependent and influence each other. To be called a crime, an act must fulfil all of these elements, namely: a) There must be inevitable real consequences or losses; b) The loss must be prohibited by law and clearly stated in the criminal law; c) There must be an intentional act or attitude of allowing something to cause harm; d) There must be malicious intent; e) There must be a relationship of unity or similarity in a relationship of events between the evil intent and the deed; f) There must be a causal relationship between losses prohibited by law and intentional acts of their own volition, and g) There must be a penalty established by law [28]. Typology of Crime - There are four approaches taken in explaining the background of crime: a) Biogenic approach, an approach that tries to explain the cause or source of crime based on biological factors and processes; b) The psychogenic approach, which emphasizes that lawbreakers respond to various psychological stresses and personality problems that drive them to commit crimes; c) Sociogenic approach, which explains crime in terms of social processes and structures existing in society or related explicitly to elements in the cultural system; d) Typological approach, which is based on the arrangement of the typology of criminals concerning the social role of lawbreakers, level of identification with crime, self-conception, patterns of alliance with other people who are criminals or non-criminals, continuity and improvement of the quality of crime, ways of doing and behavioural relationships with the elements of personality and the extent to which crime is a part of one's life [29].

Criminal Prevention - Crime is a social phenomenon that is always faced by every society in this world. Crime in its existence is felt to be very troubling. Besides that, it also disturbs order and peace in the community, making every effort to overcome the crime. Efforts or policies to prevent and overcome crime, including the field of criminal policy. This criminal policy is also inseparable from a broader policy, namely social policy consisting of policies/efforts for social welfare and policies/efforts for community protection. Empirical crime prevention consists of three main parts: a) Pre-Emtif - Initial efforts made by the police to prevent criminal acts from occurring. Efforts made in crime prevention pre-emptively are to instil good values/norms so that these norms are internalized in a person; b) Preventive - Follow-up of pre-emptive efforts that are still at the level of prevention before the crime occurs. In preventive efforts, the emphasis is on eliminating opportunities for crimes to be committed; and c) Repressive - This effort is carried out when a crime/crime has taken the form of law enforcement by imposing penalties [30].

Purpose of Sentencing - There are several theories regarding the purpose of sentencing (the purpose of punishment): a) Absolute Theory or Retribution (Vergelding Theory/retribution) - According to this theory, punishment is imposed because people have committed a crime or crime (quia peccatum est). Criminal is an absolute consequence that must exist as a retaliation to the person who committed the crime. So the basis for justification of a crime lies in the existence or occurrence of the crime itself. According to Johannes Andenaes, the primary (primary) goal of punishment according to the fundamental theory is "to satisfy the demands of justice (to satisfy the claims of justice) while its beneficial effects are secondary; b) Relative or Objective Theory (Doel Theorien) – According to this theory, punishment is not to satisfy the absolute demands of justice. Retaliation itself has no value but only as a means to protect the interests of society. Crime is not just retaliating or rewarding people who have committed a crime but also has certain useful purposes. Therefore, even this theory is often called the utilitarian theory. So, the basis for justifying the existence of a crime according to this theory lies in its purpose. The punishment imposed is not "quia peccatum est" (because people commit crimes) but "ne peccetur" (so that people do not commit crimes) [31].

Research Method

The research methodology in this paper uses descriptive and exploratory qualitative methodologies. The research technique uses sources and types of data, the role of humans as research instruments and written interviews using google form. The data in this study were obtained from written interviews. The researcher used the purposive technique with two informants as inmates and three as church administrators at the Salemba Class II a Prison in Central Jakarta. The informants in this study are referred to using the initials, namely AR, YT, YS, EM and VBS. This section will describe the research data on the implementation of PAK in the formation of Spirituality and Character.

Result and Discussion

Based on the results of the interview research, the researcher found a spiritual emptiness due to committing many sins and not understanding God's purpose in life. However, the inmates desire to seek God so that they can fill the

emptiness they feel. According to the research found, the researcher can assess that the inmates experience the formation of spirituality while in prison. Based on the question instrument asked, do you thirst for God? The researcher found that the informants had a desire to seek God. A desire/effort to seek God is the beginning of the formation of one's spirituality. The researcher also found that the informants had the will to deepen God's words and share the words of God that had been heard with others, but there was a feeling of inappropriateness in life to share God's words. This kind of thinking can appear in the lives of Christians who have experienced repentance because the existence of sinners when confronted with God's words, will result in a clash between human unholiness and God's words which emphasize holiness. Through the process of serving prison sentences, the informants experienced life changes. The substantial changes that occur are that the inmates increasingly love others and their families. The researcher found that informants' limitations were to help others in financial matters because of the little money.

The spirituality formation can also be seen from a great longing to join the fellowship with his community in prison. Worship plays an essential role in shaping spirituality because, through worship, the informants are aware of the sins they have committed. The word of God that is preached awakens the inmates to forgive others so that this attitude reflects believers who have experienced healthy spiritual formation. The results of research on informants found that the environment had an important role in shaping the character of the informants before being in prison. A lousy environment produces terrible characters, so it requires an excellent environment to form a good character. While in prison, the informants experienced a change in character. Just like spirituality which requires a process, character-building also requires a process to become a good human being for other humans.

Conclusion

Based on the study results, it can be concluded that the Salemba Class II *Lapas*, Central Jakarta, have experienced a process of forming spirituality and character. According to the study, it was found that several characteristics of people who experienced the formation of spirituality were a) the desire to seek God, have a longing to deepen God's word; b) have an attitude of loving fellow human beings; c) reflecting themselves as believers through acts of love; d) having a longing for fellowship with other believers, e) experiencing remorse for sins that have been committed, and f) have a heart that is willing to forgive others. According to research on the character of the inmates, it is said that the character that was formed before being in the Salemba Class II *Lapas*, Central Jakarta, was due to an unfavourable environment so that the inmates fell into unlawful acts. The results of research on worship administrators, it was found that there were various characters in prisons. The inmates have good character as long as they receive guidance from LAPAS. Although the formation of character has not been comprehensive, there are significant changes in the daily lives of Christians.

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